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A KEY

TO THE

BOOK OF REVELATION;

WITH

AN APPENDIX.

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SECOND EDITION.

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PREFACE TO THE SECOND EDITION.

In offering to the public another edition of the present work, I feel called upon to express my gratitude for the approbation with which it has been met; which has been far more general and decided than I, as a new writer, on a very difficult subject, had any reason to expect. Persons of different religious denominations, and many of them entire strangers to me, and to whom I must have been wholly unknown before my work came into their hands, have been pleased to speak in the most encouraging terms of my labors.

I wish here distinctly to state, what was intimated in the preface to the first edition, that this work was prepared not so much for learned theologians, as for the great mass of educated and thinking minds. It has afforded me not a little satisfaction to learn, that it has assisted some such in reading to their profit a portion of God's word, which before was vailed in impenetrable mystery.

In this edition those errors and blemishes which, owing to my distance from the press, much to my annoyance, crept into the first, have been carefully corrected. I have also taken the liberty to make a slight change in the title-page by dropping an expression, which, from the use that has been made of it, might make a false impression on the mind of one who should allow himself to judge of the character of the book from merely reading the title.

Jamaica, March 22, 1848.

PREFACE.

To the celebrated Dr. South has been attributed the saying, that the study of the Apocalypse either finds a man mad, or makes him so; and long since it was mentioned as high praise of John Calvin, that he never wrote on this book of Holy Scripture. Even ministers of the gospel are sometimes heard to confess that they avoid making this book, or any portion of it, a subject of instruction to their congregations. But how are we to reconcile a studied neglect of this book, amounting to a virtual proscription of it, with its inspired authority? Believing, as the writer does, that the Book of Revelation is a part of that "Scripture given by inspiration of God," he also believes that it must be "profitable for doctrine, for reproof, for correction, for instruction in righteousness." He knows of no warrant for turning away from this book, which we have not for turning away from Malachi, or Genesis, or any other book of the Bible. No one is authorized to say that he can find enough in other parts of Scripture for his instruction and consolation, without meddling with a book which is confessedly so hard to be understood. God knew where it was best to close the canon of Scripture; and as He did not see fit to close it with the Epistle of Jude, no Christian has a right, at that point, to shut up his Bible, and refuse to read or study farther; and especially is this true of those who profess to be expounders and teachers of the contents of the Bible.

It is a very mistaken idea that the Apocalypse is a confused medley of disconnected visions. On the contrary, it is one of the most methodical books of the New Testament. It is characterized by unity and continuity of design and structure, and has the connection and order of history itself. By this, however, we do not mean that it

constitutes a complete compendium of civil and ecclesiastical history. But, its design being to afford consolation to persecuted Christians, it predicts the overthrow not only of the persecuting powers that existed at the time it was written, but of all other persecuting powers that might arise in later ages, down to the period of the visible appearing of Christ in the clouds of heaven. The opinion that we are not to look in this book for anything relating to the enemies of pure religion, who have appeared subsequent to the apostolic age, because it was the design of John to console his companions in tribulation, appears very singular. How it was foreign to his design, after devoting at least one half of the book to foretelling the end of the existing persecuting powers, for him then to proceed to assure these suffering Christians that future enemies of Christ's church would meet with a similar doom, it is very hard to understand. Indeed, if John had ended his work with predicting the destruction of Jewish and Pagan persecutors, it would manifestly have been incomplete ; for in the Apostle Paul's day another mystery of iniquity had already begun to work. Papal Rome succeeded to somewhat of the authority and influence, in the world, of Pagan Rome. The same city was the metropolis of both ; and, to a remarkable extent, the same territory was included by each. The former, as has been abundantly shown by the learned Dr. Middleton, perpetuated the idolatry of the latter. It was in this manner that the beast, which symbolized Papal Rome, made an image to the beast which symbolized Pagan Rome. The second, therefore, was nothing more than a *reproduction* of the first beast. Or, to draw an illustration from another symbol employed in this book, if the beast with seven heads and ten horns, which we admit represents the empire of Pagan Rome, was to carry a woman, who was to pollute and afflict the earth, leading men into an idolatry as gross as that of Pagan Rome itself, how, we ask, was it incongruous with the design of the Apocalypse for the writer to proceed to describe this woman and her abominations. If the old Roman empire has been perpetuated to this day, even in its heathen worship, as well as its bloody violence against that kingdom which is not of this world, we ask if it was not entirely apposite to the end John had in view, to

include in his prophecy its cruelties, errors, and final overthrow?

But in saying that the Book of Revelation is not to be regarded as an epitome of history, we are very far from admitting that we are not to consult the pages of history to find specific events as a fulfilment of its various predictions. If the book is prophetical, it must predict events; if it is fulfilled, it must be fulfilled by answering events, which it is the province of the historian to record. Truths so self-evident would not have been mentioned had it not been for a theory promulgated, which, if the author understands it, amounts to this, that we are not to look for the particulars of history in the Apocalypse, but are to regard the prophecy it contains as a mere picture—a symbolical representation, not designed to be specifically or individually applied. It seems evident that such generalization as this is a more dangerous extreme than the theory which makes the Apocalypse contain a complete syllabus of history. Does it not nearly or quite destroy the prophetical character of the book? It makes the object of John to be the publication of the general truth, that persecuting enemies of the church will be destroyed. It represents that the words of John would have been as truly fulfilled if these enemies had been destroyed in any other way or by any other means. But to declare the *general* truth, that persecutors would be overthrown, why was *prophecy* necessary at all, when a simple *promise* would amount to the same thing? In a word, what are predictions, which are so "generic" as not to admit of a specific application to the events of history, but mere promises?

In endeavoring to represent fairly the theory stated above, I feel bound to mention that by those who maintain it a specific application is given, in many instances, to the predictions of the Apocalypse. For example, what can be more specific than to understand by "the image of the beast that should speak," Rev., xiii. 15, certain statues of Nero, that had the appearance of animation, that could move the lips and appear to speak, &c.?* The writer confesses that he does not understand the "hermeneutical principles" by which such an interpretation as this can be

* See STUART'S Commentary, Vol. II., p. 288.

reconciled with the theory that, in interpreting this book, particular and specific *facts*, which the pen of history records, are scarcely in any instance to be recognized.

In conclusion, the author would say that it has been his aim to prepare a work that would be generally useful; and hence, whilst he has had the original text constantly before him, he has avoided the introduction of Greek words into his volume, as well as words from other languages, and newly-invented phrases in our own, not generally understood by plain English readers. In two or three instances in which he has departed from this rule, it seemed to him unavoidable. At the same time, he is not conscious of having spared any pains to make his work worthy of attention from an enlightened Christian public. He hopes he has not written without some sense of solemn responsibility, and that he has not been unmindful of the awful denunciations which are made against that man who shall add to or take away any thing "from the words of the book of this prophecy." He has sincerely sought to discover and promote the truth, and now humbly invokes on his work, and those who may give it a perusal, the blessing of the God of truth.

September, 1846.

INTRODUCTION.

DATE OF THE APOCALYPSE.

From the confidence with which the testimony of Irenaeus has been appealed to, it might be inferred that he had written expressly on the date of the Apocalypse. In his work against Heresies, he remarks that there were some copies of the Revelation in which the passage, Rev. xiii. 18, was not to be found, but that all the more accurate copies contained it. The object of the whole chapter is to show that nothing should be rashly affirmed respecting the name of antichrist, (for it was to this name that Irenaeus supposed the passage, on which he was commenting, referred,) when the number of this name, 666, might be made to agree with so many names. He shows why the mystery of this name was not clearly explained, by the spirit of inspiration ; and the rest of the chapter relates to the kingdom, and the death of Antichrist. Obviously, it was not *the design* of the chapter in question to prove or assert any thing relative to the time when this book was written.

There is, however, in the chapter referred to (Adv. Haeres, v. 30), a passage in which it is contended that he has incidentally recorded his opinion that the Revelation

was written near the end of the reign of Domitian, an emperor of Rome. The passage is as follows:—*Ἡμεῖς οὖν οὐκ ἀποκινδύνευόμεν περὶ τοῦ ὀνόματος τοῦ Ἀντιχριστοῦ ἀποφαινομένοι βεβαίωτικως, εἰ γὰρ ἔδει ἀναφανδὸν τῷ νῦν καιρῷ κηρύτζεσθαι τὸ ὄνομα αὐτου, δι ἐκεῖνου ἂν ἐρρέθη τοῦ καὶ την Ἀποκάλυψιν ἑωρακότος; οὐδέ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλά σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τελέι τῆς Δομετιάνου ἀρχῆς.* "We will not, therefore, in regard to this name of Antichrist, run the hazard of speaking positively; for, if it had been necessary clearly to have proclaimed his name at the present time, it would have been done by him to whom the revelation was made. For it is not a long time ago [he] was seen, but almost in our day, near the end of the reign of Domitian."

It will be observed that in the original the word *ἑωράθη* has no nominative expressed. If *Ἀποκάλυψις* is to be supplied, then it is evident that the testimony of Irenaeus is, that the Revelation was seen and written near the end of the reign of Domitian. But if *Ἰωάννης* is to be understood, as I have indicated in the translation above, then it follows that the authority of this ancient father can not be adduced in support of the later date which has been assigned to this book. The assertion that John was *seen*—that is, was alive—near the end of the reign of Domitian, of course does not prove that this book was written at that time.

It is admitted that *Ἀποκάλυψις* is the more appropriate nominative (grammatically considered) to the *verb of sight;* that the application of this verb to the man who had seen the vision appears unusual; and that it is used, just above, in the active voice of the vision itself, which makes the transition to the seer somewhat sudden. It is also admitted that the proper name itself, or the pronoun, might

have been easily expressed, as the subject of ἑωράθη, to remove all ambiguity arising from the fact that the word had just before been used of ἀποκάλυψις.

But the impression which these considerations are calculated to make is much weakened, if not entirely overcome, by the fact, that in the beginning of the chapter Irenaeus, beyond all doubt, applies the same verb to John himself. His words are ἐκείνων των καὶ ὄψιν τον Ἰωαννην ἑωρακότων. Again, the scope of the entire passage is to assign a reason why it was not necessary, at the time Irenaeus wrote, for it certainly to be known who was pointed out by the number —"Six hundred three score and six." He argues that if this knowledge had been important at that time, it would have been communicated by the writer of the Apocalypse, who lived so near their own time that he might almost be said to be of their generation, γενεας. This being obviously the scope of his language, may have been the reason why Irenaeus did not, to remove all ambiguity, use the name of John, or the personal pronoun. There was also something about John, considering his great age, his somewhat mysterious character, and the deep interest which the church had in him as surviving apostle, which might make the verb ἑωράθη peculiarly applicable to him. To say of one, "he was seen"—meaning thereby he was alive at a certain time, would be rather strange and unratural language, whether in Greek or English, as applied to *an ordinary man*. When we consider, however, how much would be thought of the mere fact of *seeing* this most aged apostle, and of being an *eye-witness* of one who had *seen* the Lord, there seems to be a natural solution of the difficulty arising from the unusual nature of the expression—especially in connexion with the fact that this verb, beyond all doubt, is applied to him in the beginning of the chapter.

To say the least, the meaning of Irenaeus is doubtful on the very point for which his testimony is cited ; and if so, is certainly not to be appealed to against the evidence which the book itself furnishes to a different date, nor against the clear, positive testimony of other ancient writers, if any such can be found.

If the above reasoning be correct, it is perfectly obvious that there is nothing in Irenaeus on which any reliance can be placed, in determining the time when the Apocalypse was written. If he simply declares, what is disputed by no one, that the apostle John was alive near the end of the reign of Domitian—and I think it would be difficult to prove that this is not the more natural import of his language—it by no means follows that he meant to assert that the apostle wrote the Apocalypse at that time.

Clement, of Alexandria, speaks of John being banished to Patmos, but he does not give the name of the emperor —or TYRANT, as he styles him—who banished him, nor refer to the time when the book was written.

Origen simply says that John was banished to Patmos by a king of the Romans, but he makes no mention of either Nero or Domitian.

It appears to have been Eusebius, who flourished in the earliest part of the fourth century, who first expressly asserted that John was an exile in Patmos during the reign of Domitian. It is on the authority of this historian, it will probably be found, that the theory which assigns the Apocalypse to the time of Domitian mainly rests. But it appears, by many, to have been overlooked, that Eusebius does not ascribe the Revelation to John the apostle ; for he expressly says, " It is likely the Revelation was seen by

John, the elder." Lardner thinks that the critical argument of Dionysius of Alexandria, who wrote against the Millenarians, had great weight with Eusebius. Dionysius held that the Apocalypse was written by an elder of Ephesus, whose name was John—"a holy and inspired man." He endeavored to prove from the book itself—and it was this argument which evidently influenced Eusebius—from its style, especially its solecisms, ἰδιώμασι μὲν βαρβαρικοῖς,* which so strikingly distinguish it from the Gospel and Epistles of the apostle, that he could not have been the author of it. Hence he gives the name of another John as its author. But I shall endeavor to show, in the sequel, that a more natural conclusion may be drawn from the style of the Greek, and one that will not tend to weaken the canonical authority of this book. I only add in relation to Eusebius, that, as he was dependent for his knowledge of the author on the book itself, he must have derived his knowledge of the time when it was written from the same source. His opinion, then, it is obvious, can have weight in determining the question under consideration, only as he can be shown to have been a sound and discriminating critic.

Epiphanius [fl. A.D. 366] dates the Apocalypse in the reign of Claudius, who preceded Nero. This, also, was the opinion of the learned Grotius. Epiphanius is admitted to have been an inaccurate writer. Bp. Newton makes the suggestion that he might possibly have mistaken Claudius for his successor; inasmuch as Nero had assumed the name, Nero *Claudius* Cæsar.

It is stated on the authority of Jerome, who flourished about the year of our Lord 380, that the apostle John, in

* Euseb. Hist. Ec. lib. vii. c. 25.

the year of our Lord 96, at which many of the moderns have dated this book, was "so very weak and infirm, that he was with great difficulty carried to church, and could hardly speak a few words to the people."* That so aged a man, weighed down with the infirmities of a hundred years, and nearly laid aside from the active duties of his apostleship and ministry—residing, too, at a great distance from Rome—should have so excited the ire of the emperor as to have been banished to Patmos, and that there, or at a still later period, he should have written the Revelation, appears, to say the least, highly improbable, if not clearly absurd. The romantic adventure of the apostle, in pursuing a young robber on horseback—related by Eusebius as having occurred after his return from exile—is equally inconsistent with fixing the time of his exile in the reign of Domitian. At the death of Domitian, A.D. 96, John was nearly one hundred years old; and, as already shown from the testimony of Jerome, had become exceedingly infirm.

Andrew, who was bishop of Cæsarea, in Cappadocia, near the close of the fifth century, wrote a commentary on the Apocalypse, in which he affirms that this book was understood to have been written before the destruction of Jerusalem. Arethas, who was bishop of the same place in the sixth century, assigns to the Apocalypse the same date.

In the Syriac version, this book is entitled—*The Revelation which was made by God to John, the evangelist, in the island Patmos, into which he was thrown by Nero Cæsar.* The Syriac version of the New Testament was made in the second century. It has, however, been confidently

* Epist. ad Galat., cap. 6. tom 4.

asserted that the version of the Apocalypse was not made until about A.D. 508. But learned critics maintain that it is by no means absolutely certain that this version was made at so late a period. The above inscription, therefore, may possibly be among the more ancient testimonies in regard to the time when the Apocalypse was written.

Theophylact, in the eleventh century, places the origin of the Apocalypse during the reign of Nero. And such writers, it may be added, as Grotius, Lightfoot, Sir Isaac Newton, Warburton, Bishop Newton, Hammond, Wetstein, Dr. Tilloch, Dr. Adam Clarke, Prof. Lee, Prof. Stuart, and many of the German critics, have favored the opinion that the Apocalypse was written before the destruction of Jerusalem.

I shall now proceed to point out the true and natural inference to be drawn from the instances of confused construction and Hebraisms with which the Apocalypse abounds. It is obviously this, that this book was written not long after John had left Judea, and of course before his Epistles and Gospel were written—*i. e.*, before he had acquired that greater purity and accuracy of style, in the Greek language, which distinguish these last-named productions from the former. It may be premised, that about the beginning of the seventeenth century, scholars were divided in opinion in respect to the style of the New Testament; some maintaining that it accorded in every respect with ancient Greek purity and elegance; whilst the opposite party not only recognized its Hebrew complexion, but represented this as a predominant characteristic. Towards the close of that century the latter opinion prevailed. More recently, some philologists have appeared disposed to

adopt a middle course, by maintaining that the Hebraisms of the New Testament are more frequently lexicographal than grammatical; *i. e.*, that they chiefly consist in the change or extension of meaning of words, imitation of whole phrases, the analogous formation of new words, etc. At the same time, they admit that there are not wanting examples of the combination of Hebrew inflexions and constructions, and a predilection for the preposition, where the Greeks use only the cases; and that "native Greeks generally, did not understand, and therefore despised" the Greek as spoken among the Jews.

In regard to the Apocalypse, in particular, Winer admits, as may be seen § 35, 2, Idioms of the New Testament, that the solecisms in the style of this book give it an appearance of greater imperfection and harshness than is found to characterize other parts of the New Testament. He endeavors, it is true, to explain these inaccuracies, by classing them as *anacolutha* (ungrammatical sentences), or as *oratio variata* (confused construction); he even asserts that analogous examples may be found in classic Greek writers, but he nevertheless admits that they are not of so frequent occurrence as in the Apocalypse. Here, then, it is admitted in a work—the object of which is to show that the grammatical character of the New Testament is in accordance with the laws of the Greek language—1. That there are examples of ungrammatical sentences, and confused construction, which impart to the style of the Apocalypse a harshness and imperfection not to be found in other parts of the New Testament; and 2. That these examples are without analogy, as to their number or frequency, in the Greek classics. These admissions are the more valued as it is so difficult to believe that the anomalies of the Revelation—as to their number at least—may be vindicated by parallel examples from

classic Greek authors. Even Prof. Stuart, who labors with great earnestness to show that John had so learned Greek as to seldom make a misstep in the use of it, admits that instances of ungrammatical phrases and sentences, in the Apocalypse, occur more frequently than in any single classical writer of the Greek language. Now, it is these acknowledged inaccuracies of style, these palpable departures from the ordinary rules of syntax, so numerous that they may be said to pervade it, which sufficiently prove that the writer of this book was unaccustomed to the use of the Greek language, and had probably but recently come from Judea.

The conclusion is irresistible, that it must have been written before the Gospel and Epistles of John, and of course considerably previous to the year of our Lord 96 or 97. Nor would this conclusion be materially weakened if we were fully to admit all that some writers have contended for, who have undertaken to vindicate the grammatical character of the Apocalypse. Their vindication professes to go no farther than the principles of grammar are concerned. That the idiom is Hebraistic, that the meaning of some words has been changed, and that of others extended, and that entire Hebrew phrases are imitated, is not called in question. This Hebrew complexion, so prominent in the style of the Apocalypse, beyond any other portion of the New Testament, sufficiently proves that the writer of it was but recently arrived from Judea, and was scarcely, if at all, familiar with the classic Greek authors.

Some writers have supposed that several of the apostolical epistles contain quotations from the Apocalypse; *e. g.* the Epistle to the Hebrews, and the Second Epistle of Peter. So far as there is any evidence in support of

this opinion, it will afford some light as to the time when this book was written. In proof that the apostles had studied it, and were familiar with its phrases, Sir Isaac Newton remarks that—"the style of the Epistle to the Hebrews became more mystical than that of Paul's other epistles, and the style of John's Gospel more figurative and majestical than that of the other gospels. I do not apprehend that Christ was called the Word of God in any book of the New Testament written before the Apocalypse, and therefore am of opinion the language was taken from this prophecy." The phrases—"cloud of witnesses," "author and finisher of faith," may have been suggested by Rev. xi. 3, 12, which describes the two witnesses, and their ascension to heaven in a cloud; and Rev. i. 8—"I am Alpha and Omega, the beginning and the ending." Heb. xii. 22—29; xiii. 13, 14, may furnish some ground for supposing that the author of the Epistle was familiar with the Apocalypse—particularly the passages which describe the New Jerusalem, and the passing away of the present world.

The subject in regard to which the apostle Peter (2 Pet. i. 19) desired to put Christians in remembrance, was the coming of Christ. In this passage, it seems to be his object to state one of the proofs of this glorious event:—"We have also A MORE SURE WORD OF PROPHECY, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Is not here an obvious allusion to the Apocalypse? Peter would prove that the doctrine of the coming of Christ, which he had advanced, was not a cunningly devised fable; he, therefore, as being perfectly conclusive of its truth, refers to a more clear, βεβαιότερον, or convincing word of prophecy—with which they were then favored—expressly designed more fully to predict

this coming, and to lead Christians confidently to expect it. In the second chapter, Peter describes the false teachers that were to infest the church; in the third chapter, Christ's coming to judgment, the conflagration of the present heavens and earth—he describes the new heavens and the new earth—all strikingly agreeing, as to imagery and phrases, with the Apocalypse. Paul and Peter, it is well known, suffered martyrdom near the close of Nero's reign.

It was also the opinion of Sir I. Newton,* that many phrases in the Gospel of John were taken from this prophecy; "such as those of Christ's being the light of the world,—the Lamb of God which taketh away the sin of the world,—the Bridegroom,—He that testifieth,—He that came down from heaven,—the Son of God." †

But the most satisfactory evidence, in regard to the time when the Apocalypse was written, is that which is to be derived from the contents of the book itself. It bears *internal evidence* of having been written prior to the destruction of Jerusalem. John represents an angel, Rev. xi. 1—8, as putting into his hand a reed, and commanding him to measure the temple and altar of God. The only temple of the true and living God was, and always had been, at Jerusalem. The angel styles it "the holy city." So Jerusalem was called, and is to this day, by the Jews. It was the seat of their sacred festivals. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." To understand Jerusalem here in a figurative sense, is not necessary, on the ground that the prophecy may not otherwise be clearly and consistently interpreted; for it is the opinion of some learned annotators

* Obs. on Apoc. c. i. p. 240. See also Warburton's Sermons.

† See Tilloch's Dissertations.

that the most consistent interpretation of this book is that which presupposes it to have been written anterior to the destruction of Jerusalem. And the symbolical sense, as universally acknowledged, can be supposed only when the general scope and design can be shown to forbid the literal sense.

It remains to notice a passage which much more definitely points out the date of this book. Professor Stuart, in his late work, has shown from it that Nero must have been the sixth, and the reigning emperor of Rome, at the time the Apocalypse was written. The passage is Rev. xvii. 7—11; the tenth verse reads thus: "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space." From the expression, "five are fallen, and one is," it would appear that this book was written during the reign of the sixth of the emperors of Rome. Now the context strikingly describes Nero, by alluding to the popular belief, that after disappearing for a time, that emperor would make his appearance again, as if he had risen from the dead. In the eighth verse, we have the allusion to this popular belief, particularly in the expression, "the beast that was, and is not, and yet is." This beast was to ascend out of the bottomless pit, and go into perdition; and this would greatly astonish the inhabitants of Pagan Rome, whose names were not written in the book of life. "Here is the mind which hath wisdom," or here is the thing which the instructed mind alone can understand. "The seven heads are seven mountains, on which the woman sitteth." Rome was built on seven hills. "And there are seven kings." Julius Cæsar was regarded by the patriots of the commonwealth as aiming at kingly authority; he was at length declared perpetual Dictator, in consequence of which the nation was convulsed with civil

wars; and he was finally assassinated as one who had already usurped monarchical authority. Accordingly we find that the ancients, although the empire was not fully established till the time of Augustus, reckoned from Julius Cæsar. "Five are fallen:" Julius Cæsar, Augustus, Tiberius, Caligula, and Claudius. "And one is:" Nero. "And the other is not yet come; and when he cometh, he must continue a short space:" Galba, who reigned but seven months, makes the seventh. And then the popular belief in regard to Nero is again brought distinctly to view: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Had the expectation in regard to Nero, that, after disappearing for a time, he would come again, been fulfilled, he would have been the eighth; and he might also have been said to be of the seven, in allusion to the short reign of Galba, who is generally reckoned as one of the *mock* emperors.

This popular belief in regard to Nero, was founded on a prediction of the soothsayers in the early part of his reign. Accordingly, after his death, several impostors appeared, professing to be Nero; and there were not wanting those who, in the full expectation that he would reappear and recover his power, *vernis aestivisque floribus tumulum ejus ornarent*,* *i. e.* adorned his tomb with spring and summer flowers, with the hope, doubtless, of thus ingratiating themselves into his favor. From numerous sources, Christian as well as pagan, Professor Stuart shows, how strong and wide-spread was the expectation of Nero's return. For information on this subject, and for the clearest proof that Nero was the sixth king, I must refer the reader to his Commentary, vol. ii. pp. 434, seq.

The mode of applying the passage in chapter xvii. in support of the theory which refers the time of the Apoca-

* Suetonius, § 57.

lypse to the reign of Domitian, is as follows: The seven kings represent the seven hills of Rome, merely to characterize them as kingly or princely hills. The ten horns represent the number of sovereigns that had ruled in Rome. That five of her seven kings (which are so many magnificent hills) are fallen, and one is, and the other is not yet come, etc., merely represents "the condition of Rome as not yet having reached its acme in external greatness, but nevertheless wasting away in its internal strength." As the horns are made to represent the number of emperors that had already borne sway in Rome, it is concluded that the visions were seen under Domitian. This interpretation is exceedingly lame. It confounds the seven heads with the seven kings. It is directly contradictory to the text, which asserts that the ten horns are ten kings, "*which have received no kingdom as yet.*" And it is historically false, in representing that Rome had not reached the summit of its greatness previous to the reign of Domitian. Other writers who, for the most part, have held to the same interpretation, have departed from it in some particulars, understanding by "the beast that was, and is not, and yet is," the Roman empire, idolatrous under the heathen emperors, then ceasing to be for some time, under the Christian emperors, and then becoming idolatrous again, under the Roman pontiffs; and by "the ten horns," the ten kingdoms, into which the Roman empire was divided after it became Christian. We willingly put the two methods of applying the passage side by side, and let the candid reader judge for himself as to which looks the most consistent and rational.

The objection to fixing the date of this book in the time of Nero, on the ground that the persecution of Nero did not extend to the provinces of the Roman empire, and therefore could not have reached the seven churches of

Asia, does not appear to be well founded. To avert public odium from himself, Nero charged the crime of firing the city of Rome on the Christians, and commenced one of the most sanguinary persecutions on record. Many thousands are supposed to have perished at Rome. Lardner cites Orosius (a historian contemporary with Augustine) to show that this persecution extended to the provinces: Primus Romae Christianos suppliciis et mortibus affecit; ac per omnes provincias pari persecutione excruciari imperavit.—Oros. vii. 7, p. 473. That is, "he (Nero) first punished and put to death Christians at Rome, and then commanded that a similar persecution should be carried on against them throughout all the provinces." It would be easy to cite the testimony of other ancient writers to the same effect. There can be no doubt that the Neronian persecution spread throughout the empire; and doubtless it would be prosecuted with the greatest rigor in the cities of Asia Minor, where the labors of the apostles had been so signally successful.

It has also been objected, that the seven churches of Asia Minor were not founded so early as this opinion presupposes; in other words, that at the time of Nero they had not been founded a sufficient period to have undergone "such changes and revolutions as the epistles to them in this book represent them to have done." Taking the date of Paul's first visit to Ephesus, A.D. 54, as the period of their establishment, they had been in existence some ten or twelve years when the revelation contained in this book was recorded. And as for "changes and revolutions," these were of a moral kind, and such as resulted from the false teaching of heretics, and that declension in piety, which, under such circumstances, might be apprehended in the case of persons so recently converted from idolatrous systems of religion.

Such is the evidence that the Apocalypse was written before the destruction of Jerusalem, probably in the reign of the emperor Nero, between A.D. 64 and A.D. 68.

ITS DESIGN.

This book was written, as universally admitted, in a time of severe persecution. From this circumstance, as well as from some of its express passages, its design may be readily ascertained.

The writer of it was an exile for the word of God, and for the testimony of Jesus Christ, or had but recently returned from banishment. The blood of the ministers and disciples of Christ was flowing throughout the dominions of the impious Nero. This truly was a fit occasion for Him who walketh amidst the golden candlesticks, to make known things which must shortly come to pass. The predictions of our Saviour in regard to the destruction of Jerusalem, were on the eve of being accomplished. The Jews, exasperated by their oppressions, would more violently engage in the work of persecution. Pagan Rome, in the person of the infamous Nero, had already taken up the sword. It was under these circumstances that the apostle addressed his companions "in tribulation, and in the kingdom and patience of Jesus Christ," and said, "*Blessed* is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; *for the time is at hand.*" The great design of this book, then, was to console, and to support the faith of God's afflicted people. As if the writer of it had said: "Fear not; the time of your deliverance is near. The persecuting powers under which you now suffer—the Jewish and the Pagan—will soon be destroyed. Hold fast that which thou hast received, that no man take thy

crown. Behold I come quickly. And although other enemies may arise in future times, they are all destined to the same overthrow, when Christ shall reign in glory for evermore."

In a word, it is the design of the Apocalypse to teach the ultimate triumph of the Gospel over all opposition, sin, and error. "The prophecy of the Revelation," says Daubuz, "was designed that when men should suffer for the name of Christ, they might here find some consolation, both for themselves and the Church; for themselves, by the prospect and certainty of a reward; for the Church, by the testimony that Christ never forsakes it, but will conquer at last." "The book of the Apocalypse," remarks Dr. Adam Clarke, "may be considered as a PROPHET, continued in the Church of God, uttering predictions, relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian church, in the place of the succession of prophets in the Jewish church; and by this special economy PROPHECY is still continued, is ALWAYS SPEAKING, and yet a succession of prophets rendered unnecessary."

In the first part of the Apocalypse it is repeatedly declared, that the time was at hand for the series of predictions it contained to be fulfilled. And in the conclusion, or what may be termed the epilogue of the book, this is again asserted. Three times we have these words, "I come quickly." The churches to which John was sent to testify were the seven churches of Asia. They were suffering persecution. Accordingly this prophecy reveals the power of Jesus Christ, the Prince of the kings of the earth, as about to be employed to bring to a speedy end the persecutions by which the people of God were then oppressed. But it not only reveals the destruction of the

particular persecuting powers which oppressed the churches of Asia Minor, but of every other that might arise in future times, till the day of complete and final victory. Hence the great theme of the Apocalypse is the coming of Jesus Christ to this world, in compassion to his people, and judgment on his foes—and, after the destruction of all the anti-christian powers that may arise in different ages of the world, and the church has enjoyed a long season of unexampled prosperity, his final coming to raise the dead, and judge the righteous and the wicked. So that this book might be entitled, not inappropriately, *The Book of the coming of Jesus Christ.* The New Testament informs us of a twofold appearance or coming of Christ. One, his appearing in the flesh, was visible. The other, or second, relates to the preservation, propagation, and consummation of his kingdom. This second coming is partly *invisible,* as when he punishes the incorrigibly wicked, as in the instance of the destruction of Jerusalem, or as when he interposes for his sincere followers, and grants them the light and comfort of his presence. And it is partly *visible;* that is, Christ at the end of the world will thus appear, to raise the dead, and pass the irreversible sentence of judgment on every man. Now it is this second, partly visible and partly invisible coming of Christ, which this book reveals, and which should never be lost sight of, if we would have it said of us, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

In the particular messages to the seven churches, the writer of this book has two objects in view—their rebuke, and their consolation or encouragement. They are exhorted to fear none of those things which they were to suffer: "Behold I come quickly; hold that fast which thou hast." "That which ye have already, hold fast till I

come." "I will come unto thee quickly." "I will come on thee as a thief." "Behold I stand at the door and knock." While He thus endeavours to fortify the minds of the faithful under their tribulations, by the assurance that He would speedily come, He warns such as had fallen into a state of spiritual declension to prepare for His coming by repenting, returning to their first love, and doing their first works.

The book with seven seals is a symbolical representation of the whole prophecy contained in the Apocalypse. In the first six seals, we have a prediction of the signs and calamities that were to precede the coming of Christ at the destruction of Jerusalem, and of its final overthrow. This was that coming to which the persecuted Christians, whose "brother and companion in tribulation" John styles himself, were directed then immediately to look forward. The time was near at hand. John was commissioned to show unto God's servants things which were shortly to come to pass. Persecution succeeded persecution; and all who acknowledged themselves Christians were exposed to every species of cruelty. The promise, "Behold I come quickly," encouraged the prayer, "Even so, come, Lord Jesus;" "come for the deliverance of thy persecuted people." This entreaty was now entering into the ears of the Lord God of Sabaoth; and He who was crucified was about to come, whilst those who pierced Him were alive, and might see Him, and feel His avenging power. "The great and dreadful day of the Lord," foretold by the prophets, when God would make a complete end of a rebellious nation, gory with the blood of the Messiah and His faithful martyrs, was at hand.

The prophet next proceeds to predict the destruction of the pagan persecuting power. The great red dragon, with seven heads and ten horns, and seven crowns upon his

heads, was a symbol of pagan Rome. He is represented as standing before "the woman," *i. e.* the church; as "wroth" with her, as persecuting her, and going to make war with the remnant of her seed. These expressions evidently refer to the bloody persecutions of Christians under Nero, Domitian, and other emperors of Rome. The cruelties of the odious tyrant Nero, are said to have exceeded all his other extravagances. The persecution which he waged against Christians was not confined to the city of Rome, but extended over the whole empire. The apostle Paul, and probably Peter, fell. John, who had taken up his residence in Asia Minor, was banished to a desert island in the Ægean Sea. But at length "a mortal arrow" reached the infamous persecutor. The reigns of successive emperors were signalized by persecutions equally sanguinary. During the ten persecutions, rivers of blood were made to flow. The last is said to have exceeded in severity all that had gone before it. But the promise, "Behold I come," sustained the faith of God's people. "If any man have an ear, let him hear." At the very period of the Dioclesian persecution, Christianity was advancing more rapidly than ever to the overthrow of paganism. The prayer, "Come, Lord Jesus, come quickly," pierced the heavens, and those pagan foes that had led God's people into captivity, were made captives; and those who had killed them with the sword, fell by the same weapon. The pagan enemies of God and his Church were as remarkably punished and tormented as they had tormented others. The prediction of this overthrow was a part of that revelation which John was commissioned to make to those who were his companions in tribulation. Such was their consolation, and the consolation of their brethren who came after, during the general persecutions carried on by the Roman emperors; and such at

length was the reward of the faith and patience of the saints.

The prophet, having completed his description of the advent of Christ to destroy the Jewish and pagan persecuting powers, proceeds next to predict His coming to destroy a persecuting power, which would not be developed until long after the Christians, for whose consolation he immediately wrote, had been called from the present stage of action. But this, nevertheless, would serve to fortify their minds, because the assurance that God would destroy future enemies, would be a proof of His unchanging love to His Church. And it has actually served to support the faith of a multitude of God's people, in different ages, to the present hour. That same Saviour, who has come once and again for the destruction of error and of enemies, will fulfil all His word in due time, and great Babylon shall come into remembrance before God; and He will "double unto her double, according to her works;" her plagues shall come in one day, and she shall be utterly burned with fire. And whilst those who have been enriched "by reason of her costliness" shall bewail her, a great voice of much people shall be heard in heaven, rejoicing over her, worshipping God, saying, AMEN, ALLELUIA. He that is "called Faithful and True," whose eyes are as a flame of fire, and on whose head are many crowns, will ride forth, leading His redeemed to the last conflict with anti-christian powers. The battle ensues; the beast is taken, and with him the false prophet, and are "cast alive into the lake of fire, burning with brimstone." The power of the pope will be suddenly and awfully broken, and no doubt by judgments, and the popish religion destroyed; and then those, or many of them, who had received the mark of the beast, and worshipped his image, shall be slain by the sword of Him whose name is the

WORD OF GOD, which sword proceedeth out of His *mouth*. That is, they shall be converted, by the Holy Spirit accompanying the truth of the Gospel, to be the true and humble disciples of the Lord Jesus Christ.

The book of the Apocalypse, which we are to consider as a PROPHET, always speaking in the church of God, at length foretells the appearing of Christ to bind Satan and cast him into the bottomless pit. From this, we are to understand the complete arrest of Satanic influence to follow upon the destruction of anti-christian powers. This suspension of Satanic agency, and the consequent reign of righteousness and peace, it is foretold, will continue a thousand years. JESUS will then be present, and will reign on earth. At the expiration of the thousand years, Satan is to be liberated, and will go forth to deceive the nations. Gog and Magog denote the multitude that will be deceived by him. He shall gather them together for battle. Their defeat and destruction are then foretold, together with the finishing stroke to the agency of Satan in the world. The devil shall be cast into the lake of fire, to be tormented forever. The great Being, from whose face the earth and the heaven shall flee away, will sit on His great white throne—*visible* in this, His final coming, to all the dead and the quick, small and great. The books will be opened, and every one judged out of the things written in the books, according to their works. The righteous will be received up into glory, and whosoever is not found written in the book of life will be cast into the lake of fire.

THE APOCALYPSE AS A PRACTICAL BOOK.

Relating, as it does, to one of the most solemn and important of all subjects—the coming of the Lord Jesus

to this world to confirm, preserve, and consummate His kingdom—its tendency must be eminently practical. A persecuted church may justly regard it as the richest treasure; for its voice to those who are oppressed for righteousness' sake, is, "Fear not, I will come quickly." And what encouragement may be derived from its glorious disclosures relative to the future triumph of pure and undefiled religion! It most fully teaches that there is nothing visionary in the idea that this world is to be subjected to the authority of King Jesus. The book of Revelation especially affords encouragement with reference to those nations in which the propagation of the pure faith of the Gospel is embarrassed; and at present, perhaps, wholly interdicted, by the power of the Man of sin. It is evident that greater difficulties seem to oppose the progress of Christ's cause in Roman Catholic than in Pagan countries. The conquest of the world to Jesus Christ, so far as the heathen nations are concerned, would probably be regarded as comparatively easy; it is in Roman Catholic countries that we naturally anticipate, and do actually encounter, the greatest difficulty. Hence, to support the faith of His people, it seemed to be necessary that God should give in His word great prominence to the predictions which relate to the overthrow of the papal superstition. Although hoary with age, and the very master-piece of Satan, it must fall. The Papacy may, from time to time, appear to be instinct with new life, and to assume somewhat of the vigor of a recent fanaticism. The emissaries of Rome may follow fast in the footsteps of Protestant missionaries, and come up like an invading army. But we know that He, whose name is the Word of God, will soon make bare His holy arm; and the voice of the angel, having great power, will be heard to cry, "Babylon, the great is fallen —is fallen." Our duty, whilst we remain in the vine-

yard, is to continue in believing prayer, and do all in our power to forestall and defeat the efforts of the Man of sin, and every other anti-christian compact and enterprise, that when they fall we may participate in the song of triumph which shall reverberate over a renovated world. As the Christians to whom John wrote might entreat the Lord to come quickly for their deliverance from Jewish and Pagan persecutors, and for His own glory in advancing His kingdom, so it is the privilege, as well as the duty, of the church now, to unite in the prayer—"Come, Lord Jesus; come and subdue every foe, ecclesiastical or civil, that dares to raise the hand of rebellion against Thy righteous sway."

This book most emphatically teaches that the coming of Christ's kingdom should be the object of intense desire to the people of God. Believers, in view of the superstition, idolatry, false religion, and unbelief, which prevail in the world, should never faint in their prayers that the reign of Christ may speedily commence. The second coming of Christ has always, ever since he first promised, "Behold I come quickly," been at hand. For two thousand years the church has been looking out for the coming of Christ; nor has she looked in vain. Scripture would lead us to be ever expecting Christ; and there has always been something present in the world, as some have thought, to warrant the expectation. Christ has always been expected by his people; and while some who have thought they saw symptoms of His coming to judgment have been disappointed, others, who have desired His spiritual presence, and have interpreted the providential events of their own times by the light of divine truth, have felt that their prayers for His advent were not unanswered. Nor will those who wait for His coming now, to make the desert rejoice and blossom as the rose, look in vain. "Signs of

the white horses" are even now appearing—bright signals herald His approach.

This book also addresses a most solemn admonition to churches and to Christians that have fallen into error and a state of religious declension. It calls upon them, as it did certain of the churches of Asia Minor, to repent and do the first works, lest Christ, coming suddenly, should remove their candlestick out of his place. It warns those against whom only a few misdeeds can be alleged, to prepare, by repentance, for the sudden coming of Christ. It admonishes those who do not watch, that He will come on them as a thief. O, how sad for a Christian, whilst in a lukewarm, backslidden state, regardless of providential indications, to be surprised by the coming and presence of the Lord! How offensive to the Saviour! He rebukes all who are in this state; He chastens them; He commands them to repent. He invites them by the proffer of His favor: "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." It is not enough that Christians use the form of the petition, "Thy kingdom come," if not possessed of the spirit of Him who came down from heaven to seek and save that which was lost. An intense desire to have His reign commence, who paid the ransom, will lead us to give some practical, tangible evidence, that our hearts are crying out within us for the coming of the Lord with grace and power.

We find, moreover, in the Apocalypse, ground for the most solemn appeal to the impenitent and unbelieving. The coming of Christ is made the ground of a most earnest entreaty to them to prepare for it, by coming to Him with faith. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water

of life freely." This passage, rightly interpreted, is animating, and even highly poetical. In the context, the Son of God, the Divine Revealer, is the speaker. He repeats the solemn assurance, so often made, "Behold I come quickly." Jesus then personates the Spirit and the Bride, or He ceases for a moment to be the speaker, and in the pause, the Spirit and the Bride, and all that love his appearing, and wait with longing desire for the advent of their Lord, take up his oft-repeated word, COME, and echo it back to His throne. First, the Holy Spirit speaks, and says to the Root and the Offspring of David, and the bright and Morning Star, *Come*. In this prayer, the Bride, the ransomed Church, purified by her trials, will join, saying, "Come, Lord Jesus." But it ought to be noticed, that this prayer, in its full and complete sense, as calling upon the Lord to come in the clouds of heaven and wind up sublunary affairs, and enter on His everlasting kingdom, is not to be offered till the prophets are fulfilled, the morning of the resurrection is about to dawn, and the Son of Man visibly to reappear. When that day arrives, the Bride, ready for her espousals, will speak out with the Spirit, and say, "Come, my Lord, make haste, my Beloved." And while she is yet speaking, the opening gates of heaven shall reveal her Fair One coming with ten thousand of His saints. "And let him that heareth say, Come." That is, let him that heareth the call of the Spirit and the Bride unite therein, for this prayer will be a sure token that the Bridegroom cometh, and that He is even at the door. Let all who hear it arise and trim their lamps, and go forth to meet Him. And then what an argument is derived from this last prayer to urge an unbelieving world to make immediate preparation for the approach of the great Prince of the kings of the earth. Before it shall go up from earth, let him that is athirst for the water of life,

and whosoever will, come and partake of it freely. For on the first appearance of the Son of man in the clouds of heaven, the dispensation of the Spirit will close, and the day of grace will be for ever at an end. But although the full and complete sense of this prayer to the Lord Jesus refers to His visible coming to judgment, it is, at the same time, true that the prayers of God's people, and the supplications of the interceding Spirit, that the latter day glory may be ushered in, furnish a ground for the most urgent appeal to sinful men to attend to their eternal interests. It was a warning to the inhabitants of Jerusalem and pagan Rome, to repent and betake themselves to the water of life, when the early Christians patiently submitted to persecution, evincing the fullest confidence in the speedy coming of their Deliverer. And hath not God promised to give to His Son the heathen for his inheritance? This promise can not fail. His kingdom will come. The Gospel day draws near. Do not the Spirit and the Bride say, "Come?" Does not every true child of God, whether within or without the pale of the visible church, on hearing the cry, say, "Come; come, Lord Jesus?" O then, let him that is athirst come; and whosoever will, let him partake of the water of life freely. Let every man who would share in the glories of Christ's kingdom on earth, or rejoice over them in heaven, take up the word, in response to the Saviour's warning, and the church's prayer, and say, "Lo, I come; I come to thee, Lamb of God! take away my sins, and remember me when Thou comest into Thy kingdom."

ANALYSIS OF THE BOOK OF REVELATION.

PART FIRST.

THE INTRODUCTION—CHAPS. I.–III.

1. The title of the book, ch. i. 1–3.
2. Dedication to the seven churches, ch. i. 4–8.
3. A vision of the Son of man, ch. i. 9–16.
4. Plan of the book prescribed, ch. i. 17–20.
5. Epistles to the seven churches, chs. ii. iii.

PART SECOND.

JEWISH PERSECUTIONS, AND THE DESTRUCTION OF THAT POWER—CHAPS. IV.–XI. 1–14.

1. Preparatory vision, ch. iv.
2. A sealed book, an emblem of the prophecy, revealed to John, delivered to the Lamb, ch. v.
3. The first seal opened, ch. vi. 1, 2.
4. The second seal, ch. vi. 3, 4.
5. The third seal, ch. vi. 5, 6.
6. The fourth seal, ch. vi. 7, 8.
7. The fifth seal, ch. vi. 9–11.
8. The sixth seal, ch. vi. 12–17; ch. vii.
9. The SEVENTH SEAL, chs. viii.–xxii.
10. Seven trumpets given to seven angels, ch. viii. 1–6.
11. The first trumpet sounded, ch. viii. 7.
12. The second trumpet, ch. viii. 8, 9.
13. The third trumpet, ch. viii. 10, 11.
14. The fourth trumpet, ch. viii. 12.
15. The fifth trumpet, or first wo, ch. ix. 1–12.

16. The sixth trumpet, or second wo—the destruction of the Jewish nation completed, ch. ix. 13–21.—ch. xi. 1–14.

PART THIRD.

PAGAN PERSECUTIONS, AND THE END OF THE PAGAN PERSECUTING POWER—CHAPS. XI. 15.—XIII. 10.

1. The SEVENTH TRUMPET, ch. xi. 15; ch. xxii.

2. The Church of Christ, under the figure of a woman persecuted by the "great red dragon," *i. e.* Pagan Rome, ch. xii.

3. The beast with seven heads and ten horns, an emblem of the Roman empire, ch. xiii. 1–8.

4. The Pagan persecuting power destroyed, ch. xiii. 10.

PART FOURTH.

PAPAL PERSECUTIONS AND ERRORS, AND THEIR END—CHAPS. XIII. 11.—XIX.

1. The beast with two horns, like a lamb, a symbol representing Papal Rome, ch. xiii. 11–14.

2. Succeeds to the dominion and tyranny of Pagan Rome, ch. xiii. 15–17.

3. The name of this beast in numerals, ch. xiii. 18.

4. A vision of the Lamb on Mount Zion, ch. xiv. 1–5.

5. A symbolical representation of the triumph of the Gospel, ch. xiv. 6, 7.

6. Judgments on Papal Rome, ch. xiv. 8–20.

7. Seven vials of the last plagues delivered to seven angels, ch. xv.

8. The angels commanded to pour them out, ch. xvi. 1.

9. The first vial poured out, ch. xvi. 2.

10. The second vial, ch. xvi. 3.

11. The third vial, ch. xvi. 4–7.
12. The fourth vial, ch. xvi. 8, 9.
13. The fifth vial, ch. xvi. 10, 11.
14. The sixth vial, ch. xvi. 12–16.
15. The seventh vial, ch. xvi. 17.—ch. xix.
16. Minute account of the abominations, impostures, and cruelty of the Church of Rome, and its final overthrow, chs. xvii.–xix.

PART FIFTH.

LATTER DAY GLORY; BATTLE OF GOG AND MAGOG; FINAL JUDGMENT; HEAVENLY STATE—CHAPS. XX.–XXII.

1. The Millennium, ch. xx. 1–6.
2. Satan liberated, the battle of Gog and Magog, and the end of Satan's power, ch. xx. 7–10.
3. The Day of Judgment, ch. xx. 11–15.
4. The heavenly state, ch. xxi.–xxii. 1–5.
5. The epilogue, ch. xxii. 6–21.

THE BOOK OF REVELATION.

PART FIRST.

THE INTRODUCTION—CHAPS. I.–III.

CHAPTER I.

1 THE Revelation of Jesus Christ, which God gave unto him, to
shew unto his servants things which must shortly come to pass; and
2 he sent and signified *it* by his angel unto his servant John: Who
bare record of the word of God, and of the testimony of Jesus
3 Christ, and of all things that he saw. Blessed *is* he that readeth,
and they that hear the words of this prophecy, and keep those things
4 which are written therein: for the time *is* at hand. John to the
seven churches which are in Asia: Grace *be* unto you, and peace,
from him which is, and which was, and which is to come; and from
5 the seven Spirits which are before his throne: And from Jesus
Christ, *who is* the faithful Witness, *and* the First-begotten of the
dead, and the Prince of the kings of the earth. Unto him that loved
6 us, and washed us from our sins in his own blood. And hath
made us kings and priests unto God and his Father: to him *be* glory
7 and dominion for ever and ever. Amen. Behold, he cometh with
clouds; and every eye shall see him, and they *also* which pierced
him: and all kindreds of the earth shall wail because of him. Even
8 so, Amen. I am Alpha and Omega, the beginning and the ending,
saith the Lord, which is, and which was, and which is to come, the
Almighty.

THE title of the book is here given, viz., The Revelation, or Apocalypse of Jesus Christ. Its prophetical

character is distinctly stated. The name of the writer is then given; and, as if to prevent mistake as to the individual, and distinguish him from others bearing the same name, he is described as one who had been engaged in the proclamation of the Gospel. The language, *who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw*, appears to be descriptive of that Apostle *John*, who had published the Gospel of Jesus Christ, and defended the doctrines He taught. Reasons have been stated in the introduction in support of the opinion that the Gospel and Epistles of John were written later than the Apocalypse. If those reasons have weight, the most natural interpretation that can be given to the language in question, is to refer the "record of the Word of God" by John to the public testimony he bore in preaching.

The blessing pronounced on the hearers and readers of this prophecy, clearly imports that the leading design of this book was to comfort the people of God. The seven churches—situated in Asia Minor or proconsular Asia—to whom it was originally dedicated and addressed, were suffering persecution, and therefore needed consolation. Then follows such a description of our Lord as was well calculated to inspire confidence in Him as able to fulfil the word He was about to reveal. As a faithful witness, His testimony was worthy of unshaken reliance; as the First-begotten of the dead, who had power to lay down His life and to take it again, He possessed power to perform all the wonders about to be foretold; and as the Prince of the kings of the earth, He could overturn every empire opposed to Him, and establish His own on its ruins. How could He who had so loved His people as to give His own blood to wash them from their sins, after all leave them to be destroyed by His enemies? No; having raised them to the

dignity of being kings and priests unto God, He would at length give them complete victory, and cause them to reign with Him forevermore. In such a Being, well might the apostle, and the believers whom he addressed, have implicit confidence; and well might they address to Him divine honors—the glory and dominion of the everlasting God.

The prophet then solemnly announces the second coming of Christ—"Behold He cometh;" and adds a prayer for His advent—*Even so, amen.* The book ends with the same prayer, "I come quickly, amen. Even so, come, Lord Jesus." The prayer of the apostle is immediately responded to by the Revealer, the Alpha and the Omega, with the assurance,—*I am He which is, and which was, and which is to come.* It is not for a moment to be lost sight of, that the COMING OF CHRIST is the all-important theme to which this Revelation refers.

9 I, John, who also am your brother, and companion in tribulation,
and in the kingdom and patience of Jesus Christ, was in the isle
that is called Patmos, for the word of God, and for the testimony
10 of Jesus Christ. I was in the Spirit on the Lord's day, and heard
11 behind me a great voice, as of a trumpet. Saying, I am Alpha and
Omega, the first and the last: and, What thou seest, write in a
book, and send *it* unto the seven churches which are in Asia; unto
Ephesus, and unto Smyrna, and unto Pergamos, and unto Thya-
tira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
12 And I turned to see the voice that spake with me. And being
13 turned, I saw seven golden candlesticks; And in the midst of the
seven candlesticks *one* like unto the Son of man, clothed with a
garment down to the foot, and girt about the paps with a golden
14 girdle. His head and *his* hairs *were* white like wool, as white as
15 snow; and his eyes *were* as a flame of fire: And his feet like unto
fine brass, as if they burned in a furnace; and his voice as the
16 sound of many waters. And he had in his right hand seven stars:
and out of his mouth went a sharp two-edged sword: and his
17 countenance *was* as the sun shineth in his strength. And when I
saw him, I fell at his feet as dead. And he laid his right hand upon
18 me, saying unto me, Fear not; I am the first and the last: *I am*

he that liveth, and was dead; and behold, I am alive for evermore,
19 Amen; and have the keys of hell and of death. Write the things
which thou hast seen, and the things which are, and the things
20 which shall be hereafter; The mystery of the seven stars which
thou sawest in my right hand, and the seven golden candlesticks.
The seven stars are the angels of the seven churches: and the seven
candlesticks which thou sawest are the seven churches.

The expression "brother and companion in tribulation," which John applies to himself, shows that he was a sharer in those persecutions from which his brethren, whom he addressed, were suffering. He had been banished from the provinces of the Roman empire, on account of his zeal in spreading abroad the knowledge of Jesus Christ. The place of his exile was a small island in the Ægean Sea, named Patmos, now called Patmosa. Here, in this desert place, on the Lord's Day, *i. e.* the Christian Sabbath, he heard the voice of the Alpha and Omega, commanding him to write what he saw in a book, and to send it to seven churches in Asia, the names of which were designated. Then follows a sublime description of our Lord, as He appeared in the vision which was granted to John. He saw seven golden candlesticks, and in the midst of them One like unto the Son of man. He had in His right hand seven stars, and His countenance was as the sun shineth in his strength. John was overpowered by the vision, and fell at His feet as dead. But his fear was quelled by his being assured that this great Being, who now appeared in such glorious majesty, was the same who died on the cross, on whose bosom "the beloved disciple" had once been permitted to lean. What emotions must have been awakened in the apostle's mind by the expression—*I am He that liveth and was dead!* Being reassured, he was commanded to write—1. The things which he had seen; *i. e.* the vision of the Son of man, conferring on him the au-

.hority he assumes in this book as a prophet. 2. The things which are; *i. e.* the present state of the church, particularly its dangers, and the existing state of the Jewish and Pagan world. 3. The things that shall be hereafter; *i. e.* the destruction of anti-Christian powers, and the future state of the church. This very natural division of this book is proof that it was not written without a method or plan. No book, in the whole Scripture, will be found to be more methodical than the Apocalypse.

CHAPTER II.

1 Unto the angel of the church of Ephesus write: These things
saith he that holdeth the seven stars in his right hand, who walketh
2 in the midst of the seven golden candlesticks; I know thy works,
and thy labour, and thy patience, and how thou canst not bear them
which are evil: and thou hast tried them which say they are apostles,
3 and are not; and hast found them liars: And hast borne, and hast
patience, and for my name's sake hast laboured, and hast not fainted.
4 Nevertheless, I have *somewhat* against thee, because thou hast left
5 thy first love. Remember therefore from whence thou art fallen, and
repent, and do the first works: or else I will come unto thee quickly,
and will remove thy candlestick out of his place, except thou repent.
6 But this thou hast, that thou hatest the deeds of the Nicolaitanes,
7 which I also hate. He that hath an ear, let him hear what the
Spirit saith unto the churches; To him that overcometh will I give
to eat of the tree of life, which is in the midst of the paradise of
God.

This and the succeeding chapter, are entirely taken up with the special epistles to the seven churches of Asia. These churches were situated in the province of Lydia, to the east of the Ægean Sea. They are supposed to have been planted by the apostle Paul and his associates. It is not impossible, however, that—upon the dispersion of Christians which took place at the death of Stephen—a knowledge of Christianity might have been carried into these parts. From the proximity of the places, it is natural to infer that they were all established at about the same time. At the time John addressed them, some of these churches, it appears, had fallen into a corrupt and lukewarm state, especially those at Sardis, Thyatira, and Laodicea. But the apostle does not address equally severe rebuke to those at Ephesus and Pergamos; and he ad-

dresses nothing but commendation to those at Smyrna and Philadelphia. It is obvious from his epistles, that they were all of them exposed to, or actually suffering persecution. He exhorts them to continue steadfast in that which was true and good, to reject false teachers, and to repent of the sins into which they had fallen: and with these exhortations are mingled such consolations as might be drawn from the certainty of their speedy deliverance.

To the church at Ephesus, John is directed by Him who holdeth the seven stars, and walketh in the midst of the golden candlesticks, to address words of rebuke, as well as commendation. They had forsaken their first love. Perhaps it had been the effect of the tribulations which vexed them to embitter their spirits. The apostle exhorts them to repent, and he makes the speedy coming of Christ the ground for enforcing his exhortation. He urges them to persevere by the promise of everlasting felicity in the paradise of God.

8 And unto the angel of the church in Smyrna, write; These things
9 saith the first and the last, which was dead, and is alive: I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not,
10 but *are* the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life.
11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh, shall not be hurt of the second death.

The living Redeemer, who claims to be the First and the Last—that is, the Almighty—able to fulfil his promises, and accomplish his threatenings, assures believers at Smyrna, that He was well acquainted with their works, their tribulation, and their poverty. He knew, also, the hypocrisy and blasphemy of those who professed to belong

to the true Israel, who were the agents in persecuting at that particular time. He exhorts His servants not to yield to despondency, in view of their sufferings, or the more trying ones that awaited them. Some of them were to be cast into prison, for a short time. The approaching Saviour exhorts them not to shrink even from martyrdom itself; and holds out to the faithful a crown of life. They might suffer the martyr's death, but the second death could never inflict any injury on them.

12 And to the angel of the church in Pergamos write; These things
13 saith he which hath the sharp sword with two edges; I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain
14 among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.
15 So hast thou also them that hold the doctrine of the Nicolaitanes,
16 which thing I hate. Repent; or else I will come unto thee quickly,
17 and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name, written, which no man knoweth, saving he that receiveth *it.*

Pergamos, it would appear, was a place of exceeding wickedness. Satan is represented as holding his court there. The meaning is, that he was peculiarly successful in exciting men to hatred and crimes. Antipas, a Christian disciple, had suffered the death of a faithful martyr. Heresy had gained a footing in the church; there were some who held the doctrine of Balaam, and some who held the doctrine of the Nicolaitanes—doctrines that were of an exceedingly corrupt and licentious nature. True religion was, consequently, in a very low and languishing condi-

tion. The members of the church are, therefore, solemnly warned—by Him who hath the sharp sword with two edges—that unless they speedily repented, He would come and fight against them. But to all who should remain faithful, in spite of surrounding evil influences, and thus overcome spiritual enemies, a promise is made of everlasting victory and reward in heaven. The coming of Christ, whilst it was a source of consolation to sincere believers, conveyed a most fearful warning to those who had embraced pernicious doctrines, and fallen into vicious practices.

18 And unto the angel of the church in Thyatira write; These things
saith the Son of God, who hath his eyes like unto a flame of fire,
19 and his feet *are* like fine brass; I know thy works, and charity,
and service, and faith, and thy patience, and thy works; and the last
20 *to be* more than the first. Notwithstanding, I have a few things
against thee, because thou sufferest that woman Jezebel, which
calleth herself a prophetess, to teach and to seduce my servants to
21 commit fornication, and to eat things sacrificed unto idols. And I
gave her space to repent of her fornication, and she repented not.
22 Behold, I will cast her into a bed, and them that commit adultery
with her into great tribulation, except they repent of their deeds.
23 And I will kill her children with death; and all the churches shall
know that I am he which searcheth the reins and hearts: and I
24 will give unto every one of you according to your works. But
unto you, I say, and unto the rest in Thyatira, As many as have not
this doctrine, and which have not known the depths of Satan, as
25 they speak; I will put upon you none other burden: But that
26 which ye have *already*, hold fast till I come. And he that over-
cometh, and keepeth my works unto the end, to him will I give
27 power over the nations; And he shall rule them with a rod of
iron; (as the vessels of a potter shall they be broken to shivers;)
28 even as I received of my Father. And I will give him the morning-
29 star. He that hath an ear, let him hear what the Spirit saith unto
the churches.

By "that woman Jezebel" seems to be meant a person who had been permitted to promulgate doctrines of a very evil tendency, similar to those which prevailed, to some

extent, at Ephesus and Pergamos. The destruction of this woman and of her disciples is foretold ; and those who had remained faithful in the church are exhorted to continue in their faith, charity, and patience, till the coming of Christ. The exhortation, *hold fast till I come*, is enforced by the promise that the persecuting powers should be overthrown, even as an earthen vessel is shivered when struck by a rod of iron, and that all those in the church who remained steadfast to the end of life, should be exalted to honor and resplendent glory in heaven.

CHAPTER III.

1 And unto the angel of the church in Sardis write; These things
saith he that hath the seven Spirits of God, and the seven stars; I
know thy works, that thou hast a name that thou livest, and art dead.
2 Be watchful, and strengthen the things which remain, that are ready
3 to die: for I have not found thy works perfect before God. Remem-
ber, therefore, how thou hast received and heard, and hold fast, and
repent. If therefore thou shalt not watch, I will come on thee as a
thief, and thou shalt not know what hour I will come upon thee.
4 Thou hast a few names even in Sardis which have not defiled their
garments; and they shall walk with me in white: for they are
5 worthy. He that overcometh, the same shall be clothed in white
raiment; and I will not blot out his name out of the book of life,
but I will confess his name before my Father, and before his angels.
6 He that hath an ear, let him hear what the Spirit saith unto the
churches.

The expression, *thou hast a name that thou livest, and art dead*, clearly indicates that religion was in a very declining state in the church at Sardis. Those who had fallen into this cold and lifeless state are exhorted to be watchful, and strengthen the few remaining things pertaining to Christian character that seemed just ready to expire. They are exhorted to repent and to return to the practice of their religious duties, in order that they might not be surprised by the unexpected coming of the Saviour. There were a few in Sardis who had kept themselves pure from the prevailing spiritual deadness and corruption. To such, the most precious promises are given. Having loved purity, it is promised that they shall be made forever holy in heaven, shall walk with their Redeemer clothed in white garments, and thus be owned by Him in the presence of the angelic host.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man
8 openeth: I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength,
9 and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and
10 worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world,
11 to try them that dwell upon the earth. Behold, I come quickly:
12 hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God: and *I will write*
13 *upon him* my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

Very remarkable and distinguishing blessings are here promised to the church in Philadelphia. They had kept the Saviour's word, and had not denied His name; and it was therefore promised to them, that their Jewish enemies should be put to confusion; and they should, in some remarkable manner, be delivered from the persecutions that were then raging, or were about to rage, in the earth. The language, *I will keep thee from the hour of temptation*, or trial, may not mean that they were to be wholly exempt from persecutions; but rather that they would experience such remarkable deliverance as should constrain their persecutors to acknowledge a divine interposition. To animate them in holding fast to their confession of Him, the Saviour says, "Behold I come quickly;" and promises to all that persevere to the end, an everlasting habitation in the New Jerusalem on high.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning

15 of the creation of God. I know thy works, that thou art neither
16 cold nor hot: I would thou wert cold or hot. So then, because thou
art lukewarm, and neither cold nor hot, I will spue thee out of
17 my mouth: Because thou sayest, I am rich, and increased with
goods, and have need of nothing; and knowest not that thou art
18 wretched, and miserable, and poor and blind, and naked: I coun-
sel thee to buy of me gold tried in the fire, that thou mayest be
rich; and white raiment, that thou mayest be clothed, and *that* the
shame of thy nakedness do not appear; and anoint thine eyes with
19 eye-salve, that thou mayest see. As many as I love, I rebuke and
20 chasten: be zealous therefore, and repent. Behold, I stand at the
door, and knock: if any man hear my voice, and open the door, I
21 will come in to him, and will sup with him, and he with me. To
him that overcometh will I grant to sit with me in my throne, even
as I also overcame, and am set down with my Father in his throne.
22 He that hath an ear, let him hear what the Spirit saith unto the
churches.

Laodicea was a place of great voluptuousness. The inhabitants appear to have been devoted to pleasure. The ruins of amphitheatres, and other costly structures, sufficiently attest the wealth of the place. The church there had evidently become infected by the prevailing worldliness. Perhaps there is no sin to which Christians in cities, where affluence affords the means of expensive pleasures, are more exposed. It operates by an insidious, and, therefore, a more dangerous influence. The Laodicean Christians had become lukewarm and indifferent. This state was exceedingly displeasing to Christ, as indicated by the threatening rebuke—*I will spue thee out of my mouth.* They are exhorted to repent, and to become zealous in Christ's cause, and thus to be prepared to give Him a welcome reception. "Behold, I stand at the door and knock." It is promised to as many as should overcome in the trials that were about to come on all the world, that they should reign with God in heaven.

PART SECOND.

JEWISH PERSECUTIONS, AND THE DESTRUCTION OF JERUSALEM—CHAPS. IV.—XI. 1–14.

THE apostle was as much commanded to address the things revealed in the residue of this book to the churches of Asia, as the respective epistles, or messages, addressed to them by name. It is important that this should not be lost sight of, if we would arrive at a true interpretation. But Christians, in all ages, will find these revelations equally suited to their instruction and consolation. Having exhorted and warned these churches, and given precious promises to as many as should prove faithful, he enters more particularly on the work of comforting and fortifying their minds—under their existing tribulations, and the greater ones that awaited them—by foretelling the utter destruction of all anti-Christian powers. And first, the Jewish persecuting power must fall.

CHAPTER IV.

1 AFTER this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard, *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things
2 which must be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and *one* sat on the throne.
3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne in sight like unto an

4 emerald. And round about the throne *were* four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in
5 white raiment: and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And *there were* seven lamps of fire burning before the throne, which
6 are the seven Spirits of God. And before the throne *there was* a sea of glass like unto crystal: And in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and be-
7 hind. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast
8 *was* like a flying eagle. And the four beasts had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty,
9 which was, and is, and is to come. And when those beasts give glory, and honour and thanks to him that sat on the throne, who
10 liveth for ever and ever, The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,
11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

In this chapter the most sublime preparation is made for the visions and revelations about to follow. The scene represented to the exile of Patmos was that of a door opened in heaven, from whence a voice issued forth—"Come up hither." Immediately he was in the Spirit, and had a vision of the glorious throne of the DEITY, surrounded by the heavenly worshippers. Before it burned seven lamps of fire, and before it also was a sea of glass, like crystal. There was a rainbow round about the throne, in appearance like an emerald; and out of it issued lightnings, thunderings, and voices. And in the midst of the throne, and round about it, there were four living creatures. These living creatures are minutely described. Their employment, and that of the four and twenty elders, was to celebrate the great and wonderful works of creation and providence.

CHAPTER V.

1 And I saw in the right hand of him that sat on the throne a book
2 written within and on the back side, sealed with seven seals. And
I saw a strong angel proclaiming with a loud voice, Who is worthy
3 to open the book, and to loose the seals thereof? And no man in
heaven, nor in earth, neither under the earth, was able to open the
4 book, neither to look thereon. And I wept much, because no man
was found worthy to open, and to read the book, neither to look
5 thereon. And one of the elders saith unto me, Weep not; behold
the Lion of the tribe of Juda, the Root of David, hath prevailed to
6 open the book, and to loose the seven seals thereof. And I beheld,
and lo, in the midst of the throne, and of the four beasts, and in the
midst of the elders, stood a Lamb as it had been slain, having seven
horns, and seven eyes, which are the seven Spirits of God sent forth
7 into all the earth. And he came and took the book out of the right
8 hand of him that sat upon the throne. And when he had taken
the book, the four beasts, and four *and* twenty elders fell down be-
fore the Lamb, having every one of them harps, and golden vials
9 full of odours, which are the prayers of saints. And they sung a
new song, saying, Thou art worthy to take the book, and to open
the seals thereof: for thou wast slain, and hast redeemed us to God
by thy blood out of every kindred, and tongue, and people, and
10 nation; And hast made us unto our God kings and priests: and
11 we shall reign on the earth. And I beheld, and I heard the voice
of many angels round about the throne, and the beasts, and the
elders: and the number of them was ten thousand times ten
12 thousand, and thousands of thousands; Saying with a loud voice,
Worthy is the Lamb that was slain to receive power and riches and
13 wisdom, and strength, and honour, and glory, and blessing. And
every creature which is in heaven, and on the earth, and under the
earth, and such as are in the sea, and all that are in them, heard I
saying, Blessing, and honour, and glory, and power, *be* unto him
that sitteth upon the throne, and unto the Lamb, for ever and ever.
14 And the four beasts said, Amen. And the four *and* twenty elders
fell down and worshipped him that liveth for ever and ever.

A book is represented as held in the right hand of the

great Being who sat on the throne. It is a beautiful and impressive emblem to regard future events as registered in a sealed book. IN THIS BOOK WAS THE WHOLE PROPHECY REVEALED TO JOHN. A strong angel inquires for one worthy to unroll this book. But no man was found able or worthy to open it. On this account, such had been the expectation awakened in the mind of the Apocalyptist, he could not refrain from bitter weeping. But one of the elders said to him, "weep not;" and assured him that the Lamb that was once slain, now the Lion of the tribe of Judah—*i. e.* the Lord Jesus Christ—had power to open the book. And when this glorious Personage came and took the book, there followed a scene of exultation and rapture in which the whole heavenly host participated. The four living creatures, and the four and twenty elders, fell down before the Lamb. Every one of them had harps and golden vials, full of odors, which are said to be the prayers of the Saints; and the great burden of these prayers, as we learn from this book, was that Christ would fulfil his promise to come and destroy the power of their enemies. Prostrate before the Lamb, they sung a new song in honor of Him who had redeemed them to God by His blood. To this song myriads of angels responded, and the voices of the angelic and redeemed host rose in one grand chorus, WORTHY IS THE LAMB; and anon the whole universe echoes and re-echoes the sound—WORTHY THE LAMB.

Such was the magnificent, imposing preparation made to introduce the sublime and important predictions that were to follow. And now commences the disclosure of those great events, shortly to come to pass, revealed to the seven churches to give them fortitude and courage under their present afflictions, and such as awaited them, as well as to strengthen the faith and confirm the hope of the people of God, in all ages.

CHAPTER VI.

1 And I saw when the Lamb opened one of the seals, and I heard, as
it were the noise of thunder, one of the four beasts, saying, Come
2 and see. And I saw, and behold, a white horse: and he that sat on
him had a bow; and a crown was given unto him: and he went
forth conquering, and to conquer.

Bishop Newton understands this to be a prediction of Vespasian and Titus, who ravaged Judea and destroyed Jerusalem. Others, who date this book at a later period, refer this prediction to the victories of the emperor Trajan: but these victories, it is well known, had no immediate connexion with the church, either in the way of disseminating the Gospel, or of defeating its propagation; and why, therefore, should they be foretold in a prophecy designed to animate the faith, and console the minds of persecuted Christians? We are not to look in the prophetic Scriptures for predictions relating to earthly sovereigns, or even the most powerful empires, except as they stand connected with the prosperous or adverse state of the church, present or future. But it is fatal to both these schemes that the emblem of a white horse is not adapted to warriors and persecutors. White horses were not commonly chosen for war, because they would make their riders more conspicuous marks to an enemy.

The emblem is far better adapted to the mild and beneficent victories of Christ, by His word and Spirit, in the conversion of sinners. This part of the prophecy must, therefore, be understood as *retrogressive;* a peculiarity very natural, and not uncommon, in the prophetic Scriptures, where a series of events is foretold. It refers to the Redeemer of the world, at his coming in human flesh, to

accomplish the great atoning work. Upon His head is a *crown*, not the *helmet* of the *warrior*. There can be no objection, however, to fixing the date of this seal from the day of Pentecost, when the promise of the Spirit was fulfilled, and those signal triumphs of Divine grace, by which so many thousands were speedily converted to Christ, under the labors of the apostles and first ministers, commenced. "He went forth conquering, and to conquer." Peruse the account of the success which attended the labors of Paul, of Peter, of Barnabas, and Apollos, and other apostles and their coadjutors, recorded in the Acts of the Apostles. It was distinctly foretold by our Lord, as one of the signs of the approaching destruction of Jerusalem, that the Gospel of the kingdom should first be preached in all the world; "then shall the end come:" Matt. xxiv. 14. Throughout the Roman empire, and wherever Jews were to be found, in nearly all parts of the then known world, the Gospel had been published anterior to this threatened destruction.

3 And when he had opened the second seal, I heard the second beast
4 say, Come and see. And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

The emblem of a red or fire-colored horse denotes contention and persecution. Power was given to his rider to take peace from the earth. Our Saviour taught His disciples that the effect of His Gospel—by the opposition it would encounter—would be to take peace from the earth. He came not to send peace, but a sword. The force of the expression, in the original, translated *to take peace from the earth, and that they should kill one another*, is—that variance, strife, and persecution, the effect of a fiery zeal, without charity, was to prevail—not with nations as

such, but among brethren and companions—the spirit of Christianity having degenerated, or being wholly lost. This view of what is disclosed by the second seal, corresponds fully with another of those signs which our Lord foretold would indicate that the destruction of Jerusalem was at hand. "Then shall many be offended, and shall betray one another and hate one another:" Matt. xxiv. 10. Paul, in 2 Tim., complains of Demas and Phygellus, and Hermogenes, and many others, who turned away from him; and that when he first appeared at the bar of Nero, "no man stood with him, but all forsook him." And in the epistle to the Philippians, he mentions those who were so devoid of brotherly kindness, and the spirit of Christianity, that they even preached Christ of contention, supposing to add affliction to his bonds. And Tacitus, (Ann. 15, c. 44,) speaking of the persecution by Nero, says of Christians, "At first, those who were seized confessed their sect; and then, by their indication, a great multitude were convicted." At a later period, in the language of another pagan writer, "the hatred of Christians (or those who were so called) to each other, exceeded the fury of wild beasts against men." To some extent this might have been true, prior to and during the persecution by Nero. He would, no doubt, employ the informers, spoken of by Tacitus, and apostates, as the best instruments for accomplishing his cruel purposes.

5 And when he had opened the third seal, I heard the third beast say,
Come and see. And I beheld, and lo, a black horse; and he that
6 sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

The black horse was an emblem of famine, and the balances and measures, importing that food was to be sold

by weight, and in small quantities, were emblematical of a scarcity of provisions. Our Saviour predicted famines as one of the signs of the speedy destruction of Jerusalem. "And there shall be famines:" Matt. xxiv. 7. The famine foretold (Acts xi. 28–30), which took place in the reign of Claudius, extended all over Judea, and lasted with severity several years. Josephus (Antiq. B. 20, ii. 6) gives a particular account of this famine. There was another famine, in the tenth or eleventh year of the same reign, which is mentioned by Tacitus (Ann. Lib. 12, 43), and by Suetonius (Claud, 18).

7 And when he had opened the fourth seal, I heard the voice of the
8 fourth beast say, Come and see. And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The symbols here employed strikingly denote a period of great slaughter and devastation. There is a grouping here of the four great calamities, War, Pestilence, Famine, and Wild Beasts. In the prophecy of our Saviour (Matt. xxiv. 6, 7), "earthquakes" are added to this catalogue of the divine judgments. 1. Power was given to the rider of the pale horse, whose name was Death, "to kill with the sword." A spirit of rebellion had, for a number of years, been gaining ground among the Jews; but when the emperor Caligula commanded his statue to be set up in the temple, the exasperation of the Jews seemed to know no bounds. They neglected the cultivation of their lands, and flocked in crowds to the cities. This spirit of insubordination continued, and seemed to gain ground during the reign of Claudius. Acts of violence began to be perpetrated. In such cities as Alexandria, Damascus, Cæsarea, and Tyre, where there was a

mixed population of Jews and Pagans, fierce contests arose, and dreadful slaughter ensued. "The disorders," remarks Josephus, (Wars, B. 2, xviii. 2,) "all over Syria were terrible. The days were spent in slaughter, and the nights in terror." At length the standard of rebellion was raised at Jerusalem, against the Roman Prefect; and speedily the Roman army commenced the work of chastisement and devastation among the cities and villages of Palestine. And already might be discerned the premonitions of those agitations and contentions, by different aspirants for the sceptre, which soon convulsed the whole Roman empire. 2. Power was given to Death to kill "with hunger." The famines which prevailed in Judea and Italy, just previous to the overthrow of Jerusalem, have been already noticed. 3. And "with death;" the *pestilence*, as noticed by Bishop Newton, in the oriental languages, is emphatically styled death. Five or six years before the destruction of Jerusalem, a mortal sickness prevailed at Rome, and in various parts of the empire. Josephus speaks of a pestilence which raged at Jerusalem at about the same time. And Lardner has referred to pestilences which raged in various places, as the period of Jerusalem's overthrow drew near. By our Saviour earthquakes were foretold. Of these, Pagan historians—as referred to by Lardner, vi. 414—mention many. Josephus (Wars, B. 4, iv. 5,) describes one in Judea, the effects of which were so awful, that "any one might conjecture that these wonders foreshadowed some grand calamities that were coming." 4. But death and hell had power to destroy "with the beasts of the earth." The land of Judea remaining uncultivated, the people, for the most part, as we are informed by Josephus, having fled to the cities, beasts of prey multiplied, and would come forth from their retreats, attracted by the carcasses of men des-

troyed in war, or by pestilence, and would even be emboldened to enter into towns, where these carcasses were permitted to remain unburied. Wolves and hyenas, and other beasts of prey, are known to be attracted to battle-fields, and even to hang on the skirts of hostile armies.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the tes-
10 timony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge
11 our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

This seal presents before us the souls of those faithful Christians who had suffered martyrdom on account of their steadfast attachment to the Gospel, prostrate at the foot of the altar, beseeching God to become their vindicator. In answer to their cry, the robes of victory are put on them, and they are assured that, after a little season, when the souls of their brethren, who were to be slaughtered as they had been, should be added to their company, God would signally vindicate their cause. This seal, therefore, must be understood as revealing severe persecution. Accordingly, we read, in the Acts of the Apostles, how Saul of Tarsus made havoc of the church, how Stephen was stoned, James was put to death by the sword, and how the apostles were delivered to councils, brought before kings, were beaten and imprisoned. The Jews indulged in an implacable resentment towards all who believed in Christ, and killed them where they had power. During the insurrections and outbreaks, in the reign of Claudius, many of the disciples of Christ were massacred. And, about six years before the destruction of Jerusalem, began the

bitter persecution by Nero. Our Saviour predicted these things. "They shall lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake:" Luke xxi. 12. "They shall kill you, and ye shall be hated of all nations for my name's sake:" Matt. xxiv. 9.

12 And I beheld when he had opened the sixth seal, and lo, there was
a great earthquake; and the sun became black as sackcloth of hair,
13 and the moon became as blood: And the stars of heaven fell unto
the earth, even as a fig-tree casteth her untimely figs, when she is
14 shaken of a mighty wind. And the heaven departed as a scroll
when it is rolled together; and every mountain and island were
15 moved out of their places. And the kings of the earth, and the
great men, and the rich men, and the chief captains, and the mighty
men, and every bond-man, and every free-man, hid themselves in
16 the dens and in the rocks of the mountains; And said to the
mountains and rocks, Fall on us, and hide us from the face of him
17 that sitteth on the throne, and from the wrath of the Lamb; For
the great day of his wrath is come; and who shall be able to stand?

This grand and fearful description premonishes great changes and revolutions. The imagery and the expressions are the same as those employed by other prophets, and applied to revolutions in human governments, or in religion. See Is. xiii. 10; xxiv. 14, applied to Babylon and Idumea; Jer. iv. 23, 24, applied to Judea; Ezek. xxxii. 7, concerning Egypt; Joel. ii. 10, 31, concerning Jerusalem. The things disclosed by the opening of the sixth seal were also foretold by our Saviour. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:" Matt. xxiv. 29. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them

for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken:" Luke xxi. 25, 26. "For then shall be great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be:" Matt. xxiv. 21.

We most plainly have, then, in this seal, a prediction of the greatest changes and awful commotions, which were to precede the end of the Jewish state, the dispersion of the Jews, and the destruction of their ecclesiastical as well as civil polity. The earthquake represents a great convulsion of the nation. The sun becoming black represents the calamitous state of Judea; the moon becoming as blood, the dire change that was about to take place in the ecclesiastical and civil polity of the Jews; the heaven rolling together, their system of worship, their long-established rites passing away; the stars falling from heaven, the rulers, elders, and priests removed or destroyed. Then follows a description of the effect of all this on the inhabitants of Palestine: men of all ranks and conditions would look on, with fear and astonishment, and would seek to hide themselves from the avenging hand of Divine justice. This was "the great and dreadful day of the Lord" foretold by Malachi, and other prophets, when God would make a complete end of a stiff-necked and rebellious people.

From the days of Moses to Christ, no other subject—if we except the advent of Christ, and the spread of the Gospel—appears to occupy a larger space in the prophetic Scriptures, than the destruction of Jerusalem and the dispersion of the Jews. And upon no other subject did Christ himself make more full and minute predictions, as recorded in the xxiv. of Matthew, and the xxi. of Luke.

CHAPTER VII.

1 And after these things I saw four angels standing on the four corners
of the earth, holding the four winds of the earth, that the wind
2 should not blow on the earth, nor on the sea, nor on any tree. And
I saw another angel ascending from the east, having the seal of the
living God: and he cried with a loud voice to the four angels, to
3 whom it was given to hurt the earth and the sea. Saying, Hurt not
the earth, neither the sea, nor the trees, till we have sealed the ser-
4 vants of our God in their foreheads. And I heard the number of
them which were sealed: *and there were* sealed a hundred *and* forty
5 *and* four thousand of all the tribes of the children of Israel. Of the
tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben
were sealed twelve thousand. Of the tribe of Gad *were* sealed twelve
6 thousand. Of the tribe of Aser *were* sealed twelve thousand. Of
the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe
7 of Manasses *were* sealed twelve thousand. Of the tribe of Simeon
were sealed twelve thousand. Of the tribe of Levi *were* sealed
twelve thousand. Of the tribe of Issachar *were* sealed twelve thou-
8 sand. Of the tribe of Zabulon *were* sealed twelve thousand. Of
the tribe of Joseph *were* sealed twelve thousand. Of the tribe of
Benjamin *were* sealed twelve thousand.

This chapter is evidently a continuation of the sixth seal. It first describes the sealing of "a hundred and forty and four thousand of all the tribes of the children of Israel: by which we are to understand the mercy shown, or yet to be shown, to a select number of the Jews; for God, in the midst of wrath, remembers mercy. The 144,000, it is obvious, must be viewed as a symbolical, instead of a literal number. It cannot be supposed that it expresses the exact number of the Israelites who were converted to Christianity previous to the dreadful overthrow that came on the Jewish nation. But it clearly imports that there were thousands of this nation thus converted, before these awful judgments fell on their country-

men. Soon after the ascension of Christ, we read of three thousand added to the company of our Lord's disciples in a single day; and very soon after, the number of those that believed was increased to five thousand. And we know that, in whatever direction the apostles and first preachers went, they invariably entered first into the synagogues, and made their first address to the Jews. Many thousands, we have reason to believe, were converted. This work of conversion among them would doubtless go on till the very eve of Jerusalem's destruction. The first and second verses of this chapter seem to teach that the tornado of judgments which was to sweep over that city, levelling its palaces and glorious temple with the dust, was to be stayed until the full number, who were to be brought into the fold of Christ previous to that event, had received "the seal of the living God."

9 After this I beheld, and lo, a great multitude, which no man could
number, of all nations, and kindreds, and people, and tongues,
stood before the throne, and before the Lamb, clothed with white
10 robes, and palms in their hands; And cried with a loud voice,
saying, Salvation to our God which sitteth upon the throne, and
11 unto the Lamb. And all the angels stood round about the throne,
and *about* the elders and the four beasts, and fell before the throne
12 on their faces, and worshipped God, Saying, Amen: Blessing, and
glory, and wisdom, and thanksgiving, and honour, and power, and
13 might, *be* unto our God for ever and ever. Amen. And one of the
elders answered, saying unto me, What are these which are arrayed
14 in white robes? and whence came they? And I said unto him,
Sir, thou knowest. And he said to me, These are they which came
out of great tribulation, and have washed their robes, and made
15 them white in the blood of the Lamb. Therefore are they before
the throne of God, and serve him day and night in his temple: and
16 he that sitteth on the throne shall dwell among them. They shall
hunger no more, neither thirst any more; neither shall the sun
17 light on them, nor any heat. For the Lamb which is in the midst
of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

We have here, before the opening of the seventh seal, and the sounding of the seven trumpets, as a sort of interlude in the sacred drama, the anthem of a great multitude standing before the throne, clad in white robes, and with palms of victory in their hands. This great multitude was composed of those gathered, not from the Jewish nation alone, but from all nations and parts of the earth. They came out of great tribulation, from amidst temptation, sorrow, and sickness—"from torturing racks," from scorching flames—but they made their robes white in the blood of the Lamb. And now how changed their condition! What happiness and honor have been conferred on them! They are before the throne of God; they serve Him day and night in His temple; He that sitteth on the throne dwells among them; they hunger and thirst no more; their tears are all wiped away; the Lamb feeds them, and leads them to fountains of living water. Their mourning and prayers are turned into praises—lofty, high-sounding praises. Salvation to God is their theme, while all the angels before the throne join in saying, Amen; Blessing, and glory, and wisdom, and power, be unto God for ever and ever. The appropriateness of this episode, if we may so regard it, will be readily perceived, if the leading design of the prophecy contained in this book is kept in view. What consolation it would afford to the little flock of Christ's persecuted followers to know, by this vivid representation, that when God should make up the number of His redeemed, there would be not a few thousands from the Jewish nation alone, but an innumerable company of worshippers from all nations, kindreds, people, and tongues!

We are brought now to the SEVENTH SEAL. It includes the seven trumpets, *and all that remains of the prophecy contained in this book.*

CHAPTER VIII.

1 And when he had opened the seventh seal, there was silence in
2 heaven about the space of half an hour. And I saw the seven
angels which stood before God; and to them were given seven
3 trumpets. And another angel came and stood at the altar, having a
golden censer; and there was given unto him much incense, that he
should offer *it* with the prayers of all saints upon the golden altar
4 which was before the throne. And the smoke of the incense, *which*
came with the prayers of the saints, ascended up before God out of
5 the angel's hand. And the angel took the censer, and filled it with
fire of the altar, and cast *it* into the earth: and there were voices,
6 and thunderings, and lightnings, and an earthquake. And the seven
angels which had the seven trumpets prepared themselves to sound.

The contents of the book with seven seals, inasmuch as it includes the whole of the prophecy, related to the Pagan and Papal persecuting powers, as well as to the Jewish. And John now proceeds to describe Pagan Rome. This was necessary, before he had fully depicted the catastrophe of the Jewish nation, inasmuch as it was by the sword of the Romans that this catastrophe was to be finally accomplished. Besides, the strict method which seems to run through this book required this, because the Pagan persecuting power commenced previous to the overthrow of the Jewish nation. Even the writer of this book, although residing in a distant province of the empire, had been made a victim of Nero's cruelty; and, at the time he wrote, Jerusalem was still standing.

Perhaps we are to understand this transition to be indicated by "the silence in heaven about the space of half an hour." First, the Apocalyptist saw seven angels, to whom were given seven trumpets. Then, by another angel, standing at the altar, having a golden censer, offering in

cense with the prayers of the saints, is represented the efficacy of the prayers of God's persecuted people. As the smoke of the incense, with the prayers of the saints, ascended up before God, the angel, as if in token that these prayers were heard, filled the censer with fire and cast it to the earth ; "and there were voices, and thunderings, and lightnings, and an earthquake ;" *i. e.*, a fearful destruction is just ready to fall upon persecutors

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

By the figure *hail and fire mingled with blood*, may be understood the ancient warfare of the barbarous tribes and nations, out of which grew the Roman commonwealth. The expression, "the third part," which occurs so frequently in this prophecy, will be found, in every instance, to refer to the Roman nation, and its conquests in the earth. Here, by the third part of the trees, and all the green grass, being burnt up, allusion is made to the Roman conquests, in their wars with the Sabines, Tarquins, Carthaginians, and the Greeks. Accordingly, this part of the prophecy, together with the next three trumpets, like the first five seals, must be viewed as retrogressive. The object of thus bringing to view past events in the history of Rome, doubtless was that, by a more full description, that power might be more clearly pointed out. When John described Nero, as we shall see in a subsequent part of this work, it was necessary for him to do it in such a manner as not to be exposed to the vindictiveness of that monarch. For a similar reason, instead of mentioning the Roman power by name, it was a necessary precaution for him to describe it, and describe it in such a manner as not to be exposed to the watchful malice of its minions and emissaries.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea
9 became blood: And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

A great mountain, burning with fire, was the symbol of a powerful and warlike people, such as the Roman nation was. By its being cast into the sea, and turning it into blood, is meant the destruction of nations and empires; for waters, as the angel explained to John (Rev. xvii. 15,) "are peoples, and multitudes, and nations, and tongues." And, by the third part, is to be understood the extent of the Roman dominion; for it came to possess "in Asia and Africa, as much as it wanted in Europe to make up the third part of the inhabited world at that time."

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the
11 rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

This great star, falling from heaven, may be understood as pointing to some distinguished ruler or commander of the Roman nation. For nearly four hundred years, Rome was a republic. In this period flourished Fabius, Cincinnatus, Livy, Scipio, Marius, Pompey, and Cicero. But Pompey and Cicero were destined to see a change. They were contemporary with the first of the Cæsars. Their efforts, united with those of the virtuous Cato and the patriotic Brutus, were ineffectual in shielding their country from the calamity which they saw impending. The great star fell. And well might it be called *Wormwood;* for it was the signal for civil dissensions, the most bitter personal animosities and sanguinary contests, in which some of the

best blood of the commonwealth was shed. Julius Cæsar,* who " united the talents of Bonaparte to those of Cromwell, and possessed also what neither of them possessed—learning, taste, wit, eloquence,"†—had been gradually rising into power. In his usurpations, such patriots as Cato and Brutus, and Cicero, long thought they had detected an ambition for kingly power. At length, civil war broke out: Pompey was conquered on the field of Pharsalia, and Cæsar was declared perpetual Dictator. The attempts of Brutus to restore the republic were ineffectual. The result of the battle of Philippi served only to render the prospects of the commonwealth more gloomy than before. By the third part of the waters becoming wormwood, is to be understood the civil war which convulsed every part of the Roman dominions. And, by the many men who died of the waters, because they were made bitter, is to be understood the multitudes who perished in the defence of their country, or in the armies of the usurper.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

Here is described a continuation of those usurpations which subverted the Roman republic, and the consequences with which they were immediately attended. The strug-

* " He was no doubt of a very noble mind."—Bacon.

"The singular force and grandeur of his character can never be overlooked. His sharp insight—his sagacious, comprehensive, and practical views—his boldness of conception—his indomitable perseverance—his unswerving decision, and his power over armies, popular assemblies, and men of genius, rank and fame—prove him to have belonged to the highest order of men of great capacity; and it is impossible to survey his actions without a feeling approaching to the awful." —Life of Julius Cæsar: Leavitt, Trow & Co., N. Y., 1846.

† Macaulay.

gles of the patriots to save the commonwealth proved unsuccessful, until, at the battle of Actium, the republic was completely overthrown; and, shortly after, Augustus Cæsar, without opposition, exercised the powers of an absolute sovereign. The third part of the sun, the third part of the stars, and the third part of the moon, were smitten; *i. e.*, the republican institutions, and the great men, the great lights of the commonwealth, were eclipsed and darkened. Roman virtue seemed to perish with such men as Cato and Brutus; or at least, did not long survive their compatriots, who escaped falling by the sword; for in little more than fifty years, the monarchy was fully established under Augustus, and Tiberius, his successor.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

In this verse, we are given to understand that the three remaining trumpets are to be distinguished from the former, by the name of Woes. The design of this is to awaken attention to the following trumpets, and particularly as woes, to distinguish them from the former—which we have seen were not designed to foretell judgments on the enemies of the church, or the persecution of the church itself, but were merely descriptive of the rise and progress of a power which eventually became most inimical to the cause of Jesus Christ. The three woe-trumpets are appropriately so called, because they predict persecutions against Christianity by the pagan empire of Rome, and the false prophet, or papal anti-Christ; and the judgments which should be inflicted on these persecuting powers. The other trumpets, let me repeat it, relate to the rise and progress of the Roman empire; those that remain are distinguishingly styled *woes*, because they manifestly relate

to the persecution of the church carried on by Nero, and perpetuated by several of his successors, and, at length, by the woman whom the Beast carried, *i. e.*, the church of Rome ; and they also predict the final overthrow of these persecuting powers. They are of interest to all the inhabitants of the earth—for including, as they do, the seventh trumpet, the angel will not cease his flight in heaven, nor his fearful cry, until every persecuting enemy of God has been destroyed.

CHAPTER IX.

1 And the fifth angel sounded, and I saw a star fall from heaven unto
the earth: and to him was given the key of the bottomless pit.
2 And he opened the bottomless pit; and there arose a smoke out of
the pit, as the smoke of a great furnace; and the sun and the air
3 were darkened by reason of the smoke of the pit. And there came
out of the smoke locusts upon the earth: and unto them was given
4 power, as the scorpions of the earth have power. And it was com-
manded them that they should not hurt the grass of the earth,
neither any green thing, neither any tree; but only those men which
5 have not the seal of God in their foreheads. And to them it was
given that they should not kill them, but that they should be tor-
mented five months: and their torment *was* as the torment of a
6 scorpion, when he striketh a man. And in those days shall men
seek death, and shall not find it; and shall desire to die, and death
7 shall flee from them. And the shapes of the locusts *were* like
unto horses prepared unto battle; and on their heads *were* as it
were crowns like gold, and their faces *were* as the faces of men.
8 And they had hair as the hair of women, and their teeth were as
9 the *teeth* of lions. And they had breastplates, as it were breast-
plates of iron; and the sound of their wings *was* as the sound of
10 chariots of many horses running to battle. And they had tails like
unto scorpions, and there were stings in their tails: and their power
11 *was* to hurt men five months. And they had a king over them,
which is the angel of the bottomless pit, whose name in the Hebrew
tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.
12 One wo is past; *and* behold, there come two woes more hereafter.

A great star falling from heaven, as before remarked, under the third trumpet, must be taken as symbolical of a powerful prince or ruler. The person here pointed out is the cruel tyrant Nero. The opening of the bottomless pit, and the smoke which arose out of it, darkening the air, refer to the atrocities perpetrated by that infamous and tyrannical emperor. He was more than suspected of being

accessory to the murder of his predecessor, Claudius. He caused his mother, Agrippina, and his wife, the unfortunate Octavia, to be executed. He exercised every species of arbitrary cruelty on his subjects. His preceptor, the virtuous Seneca, having lost all influence over him, he abandoned himself to the most voluptuous practices and licentious vices. But "his cruelties exceeded all his other extravagances." The most virtuous citizens were massacred; even Seneca fell at last; and the most profligate were taken into favor. At length, he set fire to the city of Rome; and, as he stood on a tower, watching the flames, played upon the harp, and sung verses on the burning of Troy. "The sun and the air were darkened by reason of the smoke:" these words were not only fulfilled literally, but they strikingly depict—as doubtless was their design—the great calamities which befel the Roman empire, in consequence of the atrocities of Nero.

"And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power." As the smoke that came out of the bottomless pit represents the persecutions and cruelties which Nero exercised towards his subjects, of all ranks and classes, in various parts of the empire, so the locusts that came out of the smoke admit of a striking application to the factions that arose in Jerusalem on the invasion of Judea by the Roman army.

We learn, from the Jewish historian, that when the robbers—who had taken advantage of the convulsed state of the country, and had banded together, in the mountains of Judea, for rapine and murder—beheld the Roman army approaching Jerusalem, they betook themselves to the city, and being joined by the zealots and lawless mob, ruled over it. Plunder, murder, and destruction seemed now to be without restraint. Faction fought against faction; and, to

deprive each other of food, large quantities of provisions, which had been collected in anticipation of the siege, were destroyed. The blood of thousands was shed by their brethren. The robbers and zealots at last held undisputed sway. Famine preyed upon all. The sewers were searched for food, and the most loathsome refuse was greedily devoured. Josephus (Wars, b. 6, iii. 4,) relates the following affecting story of a Jewish lady, "eminent for her family and wealth," who had fled to Jerusalem on the invasion of Palestine by the Roman army. All the treasures, and all the food she had brought with her, for the maintenance of herself and family, had been seized by the lawless banditti that infested the city. By her imprecations, she strove in vain to provoke them to take away her life. Famine, at last, seemed to divest her of the instincts and affections of a human being. With desperation, she seized her own son, an infant, slew and served it up for food. Horrid feast! The portion she did not consume was concealed. The smell of food was not long in attracting the vultures to the abode of the miserable woman. They threatened her with new torments if she did not show them where it was concealed. She uncovered, and placed the half-eaten body of her son before the robbers; and, with bitter irony, assured them that she had saved it as a portion for them. These wretches, at the horrid spectacle, fled from her house, trembling and affrighted. "The famine," remarks Josephus, (Wars, b. 5, x. 3,) "was too hard for all other passions; insomuch that children pulled the very morsels that their fathers were eating out of their very mouths; and what was still more to be pitied, so did the mothers do to their children; and when those who were most dear were perishing under their hands, they were not ashamed to take from them the very last drops that might preserve their lives." Such were the beings, human in

form only, that gave to the locusts power as the scorpions of the earth have power. Well might such men as laid waste the city of Jerusalem, whilst the Roman army besieged it, be compared to SCORPIONS—than which there are few animals more malignant and formidable, and none more irascible. It is stated by Dr. Goldsmith, that a naturalist, named Maupertius, put a hundred of these dreadful insects together, and they scarcely came in contact, when they began to exert all their rage in mutual destruction; so that, in a few days, there remained but fourteen, which had killed and devoured all the rest. *The female scorpion will even devour its own youmg.* And it is asserted, that when placed in danger from which it perceives no way of escape, this malignant insect will sting itself to death. Such is the terrible nature of the scorpion. And what could more vividly represent the mad and self-immolating fury of the factions which afflicted unhappy Jesusalem. "Their torment was as the torment of a scorpion when he striketh a man." The Roman general, Titus, beheld, with amazement, the furious desperation of the Jews, and would gladly have saved both their city and their temple from destruction. Thrice did he extinguish the fire that had been thrown upon the sacred edifice. But the decree had gone forth that not one stone of it should be left upon another. And after the work was accomplished, this Pagan exclaimed in amazement, when he beheld the impregnable fortifications of Jerusalem—"We have certainly had God for our helper in this war. For what could the hands of man, or any machines of war, do towards throwing down such fortifications?" Considering the vast magazines of provisions which had been collected in the city, it is more than probable that, had the Jews been united, the Roman army, finding it impossible to procure supplies in an uncultivated country, would have been com-

pelled to retire without accomplishing the object of their expedition. But it was the factious spirit of the Jews which precipitated their overthrow. As if with *scorpion* rage, they stung themselves to death, or exerted all their fury in mutual destruction. In regard to the destruction of Jerusalem, Josephus (preface to Wars, § 4,) bears record that, in his opinion "no city ever suffered such miseries, nor was there ever a generation more fruitful in wickedness from the beginning of the world." "It appears to me that the misfortunes of all men, from the beginning of the world, if they be compared to those of the Jews, are not so considerable." And most certain it is, that the details which he furnishes are the most sickening for atrocity, and the savage ferocity exhibited by the principal actors, to be found on the pages of history. The number of those who perished by the sword, famine, and pestilence, was computed at upwards of one million, three hundred thousand. "The multitudes of those who perished exceeded all the destructions that man or God ever brought on the world." (Jos. Wars, b. 6, ix. 4.)

The locusts were commissioned to injure those men that had not the seal of God in their foreheads; *i. e.*, such as were not Christians; the blasphemous, and God-contemning Jews. They were not permitted to kill them; *i. e.*, slaughter was not the particular work assigned them. Many, it is true, perished, but chiefly by the famine and the pestilence. To inflict *torment* was the peculiar work assigned to the locusts. They had the power of the scorpion for this very end. And as the literal locusts were one of the greatest calamities in the East—leaving desolation and famine in their track, by consuming the entire crops of the husbandman—so the *Zelotæ*, of whom they were the symbol, destroyed the stores of grain which the inhabitants of Jerusalem had collected in anticipation of a

siege—making a land which was as the garden of Eden before them, as a desolate wilderness. The city was full of people when Titus gained an entrance within the walls; and to his army was assigned the chief work of slaughter. When the soldiers, as represented by Josephus, were quite tired with killing men, there remained a vast multitude; so that Titus, to cut short the work, commanded that they should kill none but those found in arms. (Jos. Wars, b. 6, ix. 2.)

The locusts were commissioned to torment five months. And this precisely was the period during which Titus besieged Jerusalem, and the zealots and robbers held undisputed sway within the walls, and were perpetrating the enormities, some of which have been described. It was about the first of March, (Jos. War, b. 5, iii. 1, 2,) when Titus laid siege to Jerusalem; just five months after, viz., the tenth of August, (Jos. War, b. viii. 4,) the city was destroyed, and the power of the locusts to torment those who had not the seal of God in their foreheads ceased. It is not only a great, but an insuperable difficulty in the way of interpreting these locusts as representing the Saracens, which is done by those who understand Mahommed to be foretold by the "great star," that it is impossible to explain the five months either literally or figuratively; *i. e.*, either as five natural months, or as a hundred and fifty years. The Saracenic Caliphs reigned at Bagdad and Damascus three hundred years.

It was in those days—the continuance of the five months—that men should seek death and not find it, and should desire to die, and death should flee from them. Josephus (War, b. 5. xii. 3.) represents some as beseeching the robbers to despatch them with their swords, but even these monsters in human shape, influenced by the malice of de-

lighting to see protracted miseries, refused to heed the request. It was not given them to kill, but to torment.

In regard to the description of the locusts which came out of the smoke, the following information, from an oriental traveller, Niebuhr, serves in part to explain it. He was told by an Arab from the desert, and another at Bagdad, that the head of the locust might be compared to that of the horse; its breast to that of the lion; its feet to those of the camel; its body to that of the serpent; its tail to that of the scorpion; its horns (*antennæ*) to the locks of hair of a woman. And Bishop Newton remarks that locusts are called by the Italians *cavellette*, little horses. War-horses, the teeth of lions, iron breastplates, and the noise of war-chariots rushing to battle, are all symbolical of a formidable and destructive power. Such were the *Zelotæ*, who were "a greater terror to the inhabitants of Jerusalem than the Romans themselves." But that part of the description of the locusts which represents them as having hair, like the hair of women, has occasioned no small perplexity to the critics, as exhibiting a disregard of natural verisimilitude. The prophet evidently had his eye on enemies so formidable and unheard of, that not even locusts, or any other similar creature, could fully symbolize them. Josephus (War, b. 4. ix. 10.) describes the zealots as decking their hair after the manner of women, putting on the garments and ornaments of women, and affecting an effeminate gait, that they might more successfully accomplish their fiendish purposes.

Under the sixth trumpet, we shall find the destruction of the Jewish nation completed, and of course the end of the Jewish persecuting power. It extends to chap. xi. 14.

13 And the sixth angel sounded, and I heard a voice from the four
14 horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound

15 in the great river Euphrates. And the four angels were loosed,
which were prepared for an hour, and a day, and a month, and a
16 year, for to slay the third part of men. And the number of the
army of the horsemen *were* two hundred thousand thousand: and I
17 heard the number of them. And thus I saw the horses in the vis-
ion, and them that sat on them, having breastplates of fire, and of
jacinth, and brimstone: and the heads of the horses *were* as the heads
of lions: and out of their mouths issued fire, and smoke, and brim
18 stone. By these three was the third part of men killed, by the fire, and
by the smoke, and by the brimstone, which issued out of their mouths.
19 For their power is in their mouth, and in their tails: for their tails
were like unto serpents, and had heads, and with them they do hurt.
20 And the rest of the men which were not killed by these plagues
yet repented not of the works of their hands, that they should not
worship devils, and idols of gold, and silver, and brass, and stone,
21 and of wood: which neither can see, nor hear, nor walk: Neither
repented they of their murders, nor of their sorceries, nor of their
fornication, nor of their thefts.

The unbinding of the four angels, in or by the great river Euphrates, to which the territory of the Roman empire extended, represents the four generals, Vespasian, Titus, Aggrippa, and Trajan, who commanded the Roman army, which overrun Judea and destroyed Jerusalem. This army was gathered from countries lying towards, or bordering on the river Euphrates. As for the expressions, "an hour, and a day, and a month, and a year," it is only necessary to say, in the language of Dr. Doddridge, "that they probably signify a determined, limited time." The four angels, or ministers of divine justice, had been prepared, or set apart, for a particular period or point of time, which could be neither anticipated nor delayed. When that hour arrived, they would be found ready for their appointed work. The number of the army was two hundred thousand thousand, 200,000,000; a very large definite number is put for an indefinite, a method of expression not altogether uncommon at the present day. The army of the invaders numbered less than 100,000 men. Then fol-

lows a description of the Roman legions, and of those wild bands of oriental cavalry, which constituted the main body of the invading force, the terror they would spread around them, and the slaughter of those against whom they were sent. The heads of the horses being compared to the heads of lions, out of the mouths of which a destructive fire issued, and their tails likened to serpents, having heads, are a part of the picture presented to the eye of the apocalyptist, designed to intimate the terrific and tormenting nature of the miseries inflicted on the Jewish nation. The Jewish nation was the carcase, the slaughtering army which John beheld in vision were the eagles gathered together to devour it.

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk." These words, at first view, it would seem, could not possibly apply to Jews, but must refer to heathen. And if so, then it would follow that the interpretation which has been given of this part of the Apocalypse can not be sustained. If the victims of the judgments which have been described were the worshippers of idols, it might be concluded at once that they were not Jews. But it is well known that up to the time of the Babylonish captivity, there was no sin to which the Jews were more addicted than that of idolatry. It was for this sin that the severest judgments were denounced against them, even the desolation of their country, and the destruction of their city. It is also evident that, after their rejection of the true Messiah, there could have been no spiritual religion left among them. There were no Simeons and Annas who waited for the consolation of Israel, devoutly serving God. All the religion that was left was pharisai-

cal and heartless formality. Christ told those who made the greatest pretensions to religion among the Jews that they had given proof that they were not Moses's disciples, but that they were of their father, the devil. There might have been an outward reverence for certain places and observances, but as this constituted all their religion, it was no better than idolatry. They did not worship God in spirit and in truth, whilst they manifested an idolatrous regard for the temple and traditionary rites. If covetousness might be called idolatry, of what better name could the worship of the Jews have been deserving. But it is by no means improbable that in that degenerate age, there was a considerable party who had actually fallen into idolatry. It is by no means uncharitable to suppose of men who had shamelessly violated almost every precept of the moral law, who were thieves and murderers, that they were also guilty of idolatry. The robbers of Idumea and the Sicarii of Galilee were guilty of practices that might even shame the heathen. But even if there were no ground for the charge of actual idolatry against the Jews, the language of this passage, like similar language elsewhere, might very naturally receive a figurative interpretation.

It is a striking illustration of the wickedness of the Jews that the judgments inflicted on them failed of leading them to repentance.

CHAPTER X.

1 And I saw another mighty angel come down from heaven, clothed
with a cloud: and a rainbow *was* upon his head, and his face *was*
2 as it were the sun, and his feet as pillars of fire: And he had in his
hand a little book open: and he set his right foot upon the sea, and
3 *his* left *foot* on the earth. And he cried with a loud voice, as *when*
a lion roareth. and when he had cried, seven thunders uttered their
4 voices. And when the seven thunders had uttered their voices, I
was about to write: and I heard a voice from heaven saying unto
me, Seal up those things which the seven thunders uttered, and
5 write them not. And the angel which I saw stand upon the sea and
6 upon the earth, lifted up his hand to heaven, And sware by him that
liveth for ever and ever, who created heaven, and the things that
therein are, and the earth, and the things that therein are, and the
sea, and the things which are therein, that there should be time no
7 longer: But in the days of the voice of the seventh angel, when he
shall begin to sound, the mystery of God should be finished, as he
8 hath declared to his servants the prophets. And the voice which I
heard from heaven spake unto me again, and said, Go, *and* take the
little book which is open in the hand of the angel which standeth
9 upon the sea and upon the earth. And I went unto the angel, and
said unto him, Give me the little book. And he said unto me,
Take *it*, and eat it up; and it shall make thy belly bitter, but it shall
10 be in thy mouth sweet as honey. And I took the little book out
of the angel's hand, and ate it up; and it was in my mouth sweet
11 as honey: and as soon as I had eaten it my belly was bitter. And
he said unto me, Thou must prophesy again before many peoples,
and nations, and tongues, and kings.

This chapter, which, as already stated, is a continuation of the sixth trumpet, comprises the vision of the mighty angel with a little book in his hand. He is described as clothed with a cloud, with a rainbow on his head, his face resplendent like the sun, and his feet like pillars of brass, glowing with brightness. Sir William Jones has pronounc-

ed this description to be "superior to any thing ever produced by an uninspired writer." It doubtless refers to the Saviour himself, who appears to announce that there should be no further delay, but that the "How long, O Lord!" of the martyrs should now be answered. To show His authority over the created universe, and His power to consummate His threatened judgments, He stands with one foot on the sea, and the other on the land. At the sound of His voice, seven thunders uttered their voices. John was commanded not to write the things which these voices uttered; and hence, any hypothesis as to what they uttered would seem to be wholly out of place. Then the glorious Being, who stood with one foot on the sea and the other on the land, lifted up His hand to heaven, and sware "that there should be time no longer," an expression which means, and should have been translated, as critics have satisfactorily shown, 'that there should be no more delay.' The "little season" which the martyrs (ch. vi. 11,) were directed to wait, during which their number was to be completed, was now to end. Their fellow servants and their brethren had been slain, as they were, by the persecuting Jews. The catastrophe which awaited the Jewish nation, and which might seem to have been delayed by the foregoing anticipatory and preparatory visions, was now immediately to take place. This catastrophe, we are plainly given to understand, would close up the days of the sound of the sixth angel; *i. e.*, the end of the sixth trumpet marks the overthrow of the Jewish persecuting power. For we are expressly told that when the seventh angel begins to sound, the mystery of God—*i. e.*, His secret purposes respecting Jewish persecutors, as made known to the prophets—shall be finished. The sounding of the seventh trumpet would be a token that these secret purposes of God, respecting Jewish persecutors, were all fulfilled.

We must look forward, therefore, to the sounding of the seventh trumpet, before we shall arrive at the close of this, the first act, if it may be so termed, in this sacred drama; and to the close of the Second Part, according to the division we have made of this book, viz. ch. xi. 14.

But that the Apocalyptist might not be left to suppose from the declaration that there was to be no more delay, and that the mystery of God was now to be *finished*—that the seventh seal, and of course the prophecy committed to him, was now finished—he is commanded to take the little book which was in the hand of the glorious Person who stood with one foot on the sea and the other on the land. It was a symbolical action, designed to teach John that his business with the future was not yet done. It is introduced as naturally as an orator or an advocate, in treating of one part of his subject, would guard against an inference, that in the minds of his hearers might operate unfavourably upon the subsequent argument. Let not John, and let not those to whom the Apocalypse was addressed, suppose that his work would be done when the mystery of God spoken of should be finished; he was yet to prophesy "before (rather, according to the natural meaning of the original, *respecting*) many peoples, and nations, and tongues, and kings." The little book must, therefore, represent what remained of the seven-sealed book after the sounding of the sixth trumpet; in other words, it contains all that part of the revelation made to John subsequent to the catastrophe of the Jewish nation. The apostle received the book, and was commanded to eat it. The effect of eating it was evidently designed to represent that the knowledge of future events was the occasion both of sorrow and joy. It was very pleasant for him to know how the enemies of the church would be destroyed, and Zion would be prospered; but this knowledge was accompanied by that of an opposite

kind, viz., that corrupters and other enemies would arise, who would be permitted, for a time, to take away the purity and peace of Christ's church.

After this brief and necessary episode, the prophecy immediately advances to the close of the first catastrophe; and the words that there should be no longer delay, are fulfilled.

CHAPTER XI.

1 And there was given me a reed like unto a rod: and the angel stood,
saying, Rise, and measure the temple of God, and the altar, and
2 them that worship therein. But the court which is without the
temple, leave out, and measure it not; for it is given unto the Gen-
tiles: and the holy city shall they tread under foot forty *and* two
3 months. And I will give *power* unto my two witnesses, and they
shall prophesy a thousand two hundred *and* threescore days, clothed
4 in sackcloth. These are the two olive-trees, and the two candle-
5 sticks standing before the God of the earth. And if any man will
hurt them, fire proceedeth out of their mouth, and devoureth their
enemies: and if any man will hurt them, he must in this manner be
6 killed. These have power to shut heaven, that it rain not in the
days of their prophecy; and have power over waters to turn them
to blood, and to smite the earth with all plagues, as often as they
7 will. And when they shall have finished their testimony, the beast
that ascendeth out of the bottomless pit shall make war against
8 them, and shall overcome them, and kill them. And their dead
bodies *shall lie* in the street of the great city, which spiritually is
9 called Sodom and Egypt, where also our Lord was crucified. And
they of the people, and kindreds, and tongues, and nations, shall
see their dead bodies three days and a half, and shall not suffer their
10 dead bodies to be put in graves. And they that dwell upon the
earth shall rejoice over them, and make merry, and shall send gifts
one to another; because these two prophets tormented them that
11 dwelt on the earth. And after three days and a half the Spirit of
life from God entered into them, and they stood upon their feet; and
12 great fear fell upon them which saw them. And they heard a great
voice from heaven, saying unto them, Come up hither. And they
ascended up to heaven in a cloud; and their enemies beheld them.
13 And the same hour was there a great earthquake, and the tenth
part of the city fell, and in the earthquake were slain of men seven
thousand: and the remnant were affrighted, and gave glory to the
14 God of heaven. The second wo is past; *and* behold, the third wo
cometh quickly.

That the altar and temple, here spoken of, were the

Jewish temple and altar, and that the holy city, and the great city, "where also our Lord was crucified," was Jerusalem, is sufficiently evident. With such a passage before us, it is really difficult to understand how the opinion that the Apocalypse was written long after the destruction of the Jewish city and temple, should have been so prevalent. By the Gentiles treading under foot the holy city forty and two months, must be meant the three and a half years during which Palestine was laid waste by the Roman army. It is, therefore, necessary to understand Jerusalem here, by a common figure of speech, to represent the whole Jewish nation. Vespasian appears to have received from Nero his commission; *i. e.*, the war was declared (Lardner's Jewish Test., § viii.) the first part of Feb., A.D, 67; three years and six months after, viz. the 10th of August, A. D. 70, Jerusalem was destroyed. Here, then, we have the forty-two months in question.

The two witnesses, the two olive trees, and the two candlesticks, may be understood of teachers in the Christian church, predicting the destruction of Jerusalem. "The general opinion now is," observes Dr. Bloomfield, "that this does not relate to two particular persons, but to all who testify to the truth—*i. e.*, profess a pure religion." Doddridge assigns satisfactory reasons why *two*, and but two, witnesses are specified. These are his words—"illustrated by two, as that concurring number was necessary according to the law, to make the testimony valid; or to intimate that their number should be small." During the invasion of Judea for 42 months or 1260 days, they were to prophesy "clothed in sackcloth." It is predicted that God would marvellously preserve them, amidst scenes of violence and bloodshed. They were to possess power—to perform the most astonishing miracles—equal to any performed by Moses and Elijah, and other ancient prophets.

The death of the two witnesses, by the beast that ascendeth out of the bottomless pit, may be understood as a figurative representation of the flight of the little band of Christian disciples to Pella, on the approach of Nero's forces to Jerusalem: in like manner, their return to life as their going forth again, after the invasion, to preach the Gospel in demonstration of the Spirit, and with power, at a time when their pagan enemies, who had persecuted them as a mere sect of the Jews, should suppose they had been utterly destroyed. By their preaching, the number of the disciples would be increased, and thus a cloud of witnesses would be prepared to ascend and join the general assembly and church of the First Born.

Thus ends the Jewish persecuting power. The prayer, *Come, Lord Jesus!* was now answered. There was a great earthquake, and that city which it had pleased God to distinguish above all other cities, fell to rise no more. Some of the inhabitants, when they heard the call of the Spirit and the Bride, repaired to the water of life, and received the mark of God in their foreheads. But alas! what numbers disregarded the warning and perished.

THE SECOND WOE IS PAST.

PART THIRD.

PAGAN PERSECUTIONS, AND THE END OF THE PAGAN PERSECUTING POWER—CHAPS. XI. 15.–XIII. 10.

We enter now upon the little book, which, as shown before, was designed to intimate to John that the disclosures of the SEVENTH SEAL were not yet concluded. It may be regarded as exactly synchronizing with the *seventh trumpet*, i. e. as containing all that remains of the seven-sealed book. Here, let it be observed, that as the seventh seal, which is one of the seven divisions of the sealed book, contains more than all the other seals, i. e. refers to a greater number, and more widely distant events; so, also, the seventh trumpet, which is one of the seven divisions of the seventh seal, contains more than all the other trumpets. *The days of the seventh trumpet extend to the end of the revelation made to John, that is, to the end of time, and the consummation of the Redeemer's kingdom.* They of course include the predictions relative to the anti-Christian powers both of pagan and papal Rome.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever
16 and ever. And the four and twenty elders, which sat before God,
17 on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power,
18 and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and

that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great:
19 and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

We have in these verses a sort of compendium, or table of contents, of those great things that were to transpire "in the days of the voice of the seventh angel," the particulars of which are dilated and enlarged upon in the remainder of this book. The voices in heaven proclaiming the kingdoms of this world to be the kingdom of our Lord, are evidently to be understood as a prediction of the latter day glory. We are thus carried forward at once to the blessed millennium, without a particular consideration of the events preceding and conducting to it. At the same time the four and twenty elders are represented as praising and glorifying God for having taken to himself his great power in the establishment of the gospel kingdom. Next, we have an intimation of the great battle of Gog and Magog,—"and the nations were angry,"—and of their destruction,—"and thy wrath is come." An allusion to the general judgment, and the recompense of the righteous and the wicked follows,—"and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldest destroy them that destroy the earth." Such is the table of contents of the little book, or the smaller book, so called because it was but a part of the larger one, embracing those events only which fall under the seventh trumpet. In other words, such is the summary view which is given of the great events which will be finished when the days of the last trumpet expire; and of which we have a more enlarged account, as well as of the steps preceding and

conducting to them, in the residue of this book. It is a striking illustration of the remarkable method and simplicity which characterize the writer's plan. We shall perceive that he goes on, with the utmost precision, and a uniform progress, to fill up this plan.

CHAPTER XII.

1 And there appeared a great wonder in heaven; a woman clothed
with the sun, and the moon under her feet, and upon her head a
2 crown of twelve stars. And she, being with child, cried, travailing
3 in birth, and pained to be delivered. And there appeared another
wonder in heaven; and behold, a great red dragon, having seven
4 heads and ten horns, and seven crowns upon his heads. And his
tail drew the third part of the stars of heaven, and did cast them to
the earth: and the dragon stood before the woman which was ready
5 to be delivered, for to devour her child as soon as it was born. And
she brought forth a man-child, who was to rule all nations with a
rod of iron: and her child was caught up unto God, and *to* his
6 throne. And the woman fled into the wilderness, where she hath a
place prepared of God, that they should feed her there a thousand
7 two hundred *and* threescore days. And there was war in heaven:
Michael and his angels fought against the dragon; and the dragon
8 fought and his angels, And prevailed not; neither was their place
9 found any more in heaven. And the great dragon was cast out,
that old serpent, called the Devil, and Satan, which deceiveth the
whole world: he was cast out into the earth, and his angels were
10 cast out with him. And I heard a loud voice saying in heaven, Now
is come salvation, and strength, and the kingdom of our God, and
the power of his Christ: for the accuser of our brethren is cast
11 down which accused them before our God day and night. And
they overcame him by the blood of the Lamb, and by the word of
12 their testimony, and they loved not their lives unto the death. There-
fore rejoice, *ye* heavens, and ye that dwell in them. Wo to the in-
habiters of the earth, and of the sea! for the devil is come down unto
you, having great wrath, because he knoweth that he hath but a
13 short time. And when the dragon saw that he was cast unto the
earth, he persecuted the woman which brought forth the man *child.*
14 And to the woman were given two wings of a great eagle, that she
might fly into the wilderness, into her place, where she is nourished
for a time, and times, and half a time, from the face of the serpent.
15 And the serpent cast out of his mouth water as a flood, after the
woman, that he might cause her to be carried away of the flood.
16 And the earth helped the woman; and the earth opened her mouth,

and swallowed up the flood which the dragon cast out of his mouth.
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

By the "woman clothed with the sun," we are to understand the Church of God, glorious and of divine origin; with the moon under her feet, to signify the conquest which the Church should gain over sublunary things; and upon her head a crown of twelve stars, in allusion to the twelve tribes of Israel, or to the twelve apostles, by whom the Gospel was first preached. The figure in the second verse refers to the promised increase of the Church, and the struggles by which this increase would be effected.

We are to understand by "the great red dragon, having seven heads and ten horns, and seven crowns upon his heads," Satan as animating the prince or ruler of a people, "who were to answer, in a remarkable manner, to these mysterious and symbolical characters"—the pagan nation of Rome. *Seven heads*, that is, placed on seven hills, as Rome was; *ten horns*—the divisions of the Roman empire; *seven crowns*—afterwards expounded chap. xvii. 10, to be seven kings. The casting down of the third part of the stars of heaven may be understood, as was explained of similar language under the fourth trumpet, as referring to the overthrow of the republican and patriotic rulers of Rome by the usurpers of monarchical authority. This supposition is the more plausible, inasmuch as by the great red dragon the prophet designed particularly to describe the despotic government of Rome, which, after having despoiled the people of many of their civil rights, and overthrown institutions which, if they had been permitted to remain, would probably have afforded some security to Roman citizens professing the Christian faith, at length directed its energies to exterminate Christianity. Enlight-

ened Christians of the period at which John wrote, would readily identify this new persecuting power as being the same which he had described, in strict regard to the order of time, under the first trumpets; while, at the same time, the informers of government would discover no cause to accuse him of seditious purposes.

The dragon, which had cast down the third part of the stars of heaven, now stands before the woman. That is, the agents of the despotic emperors of Rome, by constant *surveillance*, were ready to seize and destroy any of the subjects of the empire, who should profess the religion of Christ. This is illustrated by an evident allusion to the attempt of the Roman power, in the person of its governor Herod, to destroy the child Jesus, and thus to crush the Christian religion at its birth.

We are at no loss in understanding the import of the language "the man child who was to rule all nations with a rod of iron." It points to the Messiah, of whom it was predicted, Ps. ii. 9, that he should rule over the nations, and "break them in pieces with a rod of iron." The Roman power not only stood ready to devour him at his birth, but it was by this same power, as the instrument of the prince of darkness, that he was at length actually brought to the cross. "His being caught up to God and His throne," represents the ascension of Christ, and that dominion which he holds as King of nations, and it accordingly proves how futile will be all the efforts of the most powerful of earthly rulers, and of the prince of the power of the air himself, to destroy the Church of God in the world. To refer what is said of the man-child to Constantine, as the first converted emperor of Rome, as some writers have done, or to any other ruler, on the ground that Christ rules visibly and instrumentally, by rulers and emperors, must, I think, in the estimation of the candid,

degrade the subject. Moreover, how would it be possible to give a plausible explanation of his being caught up to heaven? Some respectable writers have even doubted whether Constantine was a truly converted man; and have supposed that his religion was that of mere deism, with little or no addition of Christian belief.

The apostle now proceeds to assure the seven churches that the persecutions from pagan Rome, under Nero, would continue but a short time. He informs them how long. We are to understand by the flight of the woman into the wilderness, the Church fleeing to a place of security during the invasion of Palestine by the Romans, three years and a half, or twelve hundred and sixty days. In the fourteenth verse, we have the same flight, and the same period of exile given—"time, and times, and half a time."

The passage, vv. 7–13, is to be referred to the rebellion of the angels in heaven, their fall, and continued hostility to the Church of God on earth. Dr. Burton renders the words which are translated *and there was war in heaven*, "now there had been war in heaven." He thinks, and it appears to be a very natural supposition, that the passage is parenthetical, and relates to an event prior to that in the preceding verses. "It accounts," he says, "for the hostility of Satan to the Church of Christ." In this view, also, Dr. Bloomfield professes to coincide. Satan and his angels being cast out into the earth, have persecuted the Church of God in all ages. By the hands of wicked princes and kings, they persecuted the primitive Christians. But they conquered by the power of Christ, by the blood of the Lamb, by the word of their testimony, which they sealed with their own blood. The disciples of Christ who had not already left Judea, when they saw the Romans advancing to destroy Jerusalem, remembered their Lord's warning, (see Luke xxi. 20, 21.) and fled beyond the Jor-

dan, and took refuge in an obscure town in the wilderness. There they remained until Jerusalem, as shown before, had been laid waste by the Romans. It was thus that the earth helped the woman; her Jewish enemies were destroyed, and a place of protection was found for her from the wrath and malice of pagan Rome.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." The expression *the remnant of her seed*, manifestly includes other Christians besides those who were first the objects of persecution. They are said to have the testimony of Jesus Christ, which means that they were entrusted with the keeping or preserving of the Gospel in the earth. The passage evidently refers to the persecution of Christians under Domitian, and other emperors of Rome. Ten bloody persecutions were carried on by these emperors. The dragon was Satan exciting them to undertake the extermination of the Christian religion; hence it may be regarded as a symbol of the Roman government as administered under these persecutors. Nero, who first exercised persecuting power against the disciples of Christ, will be found more distinctly brought to view in that portion of the following chapter which belongs to this part of the Apocalypse.

CHAPTER XIII.

1 And I stood upon the sand of the sea, and saw *a* beast rise up out
of the sea, having seven heads and ten horns, and upon his horns
2 ten crowns, and upon his heads the name of blasphemy. And the
beast which I saw was like unto a leopard, and his feet were as *the*
feet of a bear, and his mouth as the mouth of a lion: and the dragon
3 gave him his power, and his seat, and great authority. And I saw
one of his heads as it were wounded to death; and his deadly
wound was healed: and all the world wondered after the beast.
4 And they worshipped the dragon which gave power unto the beast:
and they worshipped the beast, saying, Who *is* like unto the beast?
5 who is able to make war with him? And there was given unto
him a mouth speaking great things and blasphemies; and power was
6 given unto him to continue forty *and* two months. And he opened
his mouth in blasphemy against God, to blaspheme his name, and
7 his tabernacle, and them that dwell in heaven. And it was given
unto him to make war with the saints, and to overcome them: and
power was given him over all kindreds, and tongues, and nations.
8 And all that dwell upon the earth shall worship him, whose names
are not written in the book of life of the Lamb slain from the fonda-
9 tion of the world. If any man have an ear, let him hear. He that
10 leadeth into captivity shall go into captivity: he that killeth with
the sword, must be killed with the sword. Here is the patience
and the faith of the saints.

What are we to understand by the beast which John saw rise up out of the sea, "having seven heads and ten horns, and upon his horns ten crowns?" We find it explained, ch xvii. 7—11. An angel appeared and made known to John the mystery of the woman, and *the beast that carrieth her*. "The seven heads are seven mountains, on which the woman sitteth, and there are seven kings." The city of Rome was built on seven hills. "Five kings are fallen:" Julius Cæsar, Augustus, Tiberius, Caligula, Claudius. "One is." Nero was emperor at the time

John was writing. John had an angel for an interpreter as to what was intended by the beast with "seven heads and ten horns." And we are given to understand that this beast was *the imperial magistracy of Rome*. Its heads represent not merely the hills, but seven kings, and are therefore to be regarded as symbols of distinct and successive emperors. Of course each particular emperor, during the period of his reign, must be regarded as the beast itself. For the time being, he was its embodiment.

This beast is said to have had "the name of blasphemy." The emperors of Rome assumed divine titles. They permitted temples to be erected to them, and divine honors to be paid them. This was true both of Augustus and Caligula. Nero was called Divus. The beast is said to have resembled beasts of prey of the most ferocious kind, to indicate with what blood-thirsty cruelty it would seize on the objects of its wrath. And the dragon, that is Satan, gave him "his power, and his seat, and great authority." The emperors of Rome, in the persecutions they waged against Christians, were actuated by the devil. Those to whom the classical poets of antiquity give divine titles and worship as gods, are represented by the apocalyptist as incarnate fiends. It was the power of Satan which they exercised; they were his allies and instruments.

John next describes something wonderful as happening to one of the heads of the beast. It was wounded to death; but its deadly wound was healed, which excited the wonder of all the world. This language has also been interpreted as referring to the popular belief that Nero would be restored to life, or would reappear, after he was supposed to have been dead, to reign in Rome. But the more natural interpretation of the deadly wound of the beast is clearly this, that it refers to the subversion of the Pagan empire

of Rome. Let not the persecuted, however, conclude that, with the overthrow of this power, their persecutions would be at an end. The deadly wound was healed ; that is, they are given to understand that the Roman power, in a new form, would be revived and preserved—with somewhat of its original ability and disposition to persecute the friends of the Gospel. It is in this way, that one part of the Book of Revelation admirably reflects light on another. The conclusion, then, evidently is, that the beast which rose up out of the sea was Pagan Rome, which first exercised persecuting power against the disciples of Christ, by the infamous tyrant Nero.

The worship of Pagan Rome is pronounced to be the worship of Satan. The character of their deities was a disgusting compound of the vilest passions and the weakest foibles of depraved nature. If they were worthy of homage, it was easy to transfer the same even to so vile a person as Nero, so long as he was clothed with imperial authority, or the opinion that he would return and resume his power had any hold on the mind. They worshipped the beast in the persons of different emperors ; as mentioned before, they even erected temples to their honor, and numbered them among the gods. These tyrants so employed their power, as to fill their subjects with a superstitious dread. The national feeling, doubtless, was that no nation could stand before the armies of Rome. The soldiers carried with them an effigy of Nero, to which they were directed to pay homage, and to pray for success in battle.

To the beast, *i. e.* to Nero, during the period he swayed the sceptre of Rome, it was given to speak great things and blasphemies. How natural it was for him, possessing, as he did, absolute power, to speak contemptuously of Christ, and to boast of his ability to destroy the new sect, or

faction, as he might please to term it. For forty-two months power was given to him to open his mouth "in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." The imprecation of vengeance which this bloody persecutor would utter against the church, and the God of the church—at the same time claiming for himself divine honors—was the blasphemy of which he was guilty. But the power to persecute, and to wage a destructive persecution, was the power which by way of eminence was given to him—which he was permitted, by God, for a limited and specified time to exercise, for the accomplishment of His own wise and gracious purposes. The vast extent of the dominions of this persecutor is expressed by the language, that *power was given him over all kindreds, and tongues, and nations.* It was no ordinary individual, no petty prince, but a mighty ruler, whose dominions were nearly co-extensive with the boundaries of the known world, who was here pointed out as the persecutor of those who kept the commandments of God. He was viewed with superstitious reverence by these nations, who all stood ready to carry his decrees into execution. Such was the fierce and mighty persecutor. He commenced his bitter and bloody persecution of Christians—than which there is nothing more horrible on the pages of history—in the latter part of Nov., A.D. 64. His death took place, and the persecution ended, on the 9th of June, A.D. 68. Here, then, we have the period of the forty-two months, or three and a half years. "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and faith of the saints." Thus are foretold the signal judgments which were to befall the beast, or the persecuting power, of which Nero was one of the principal representatives. It

is a striking comment on this passage, that Nero actually fled from Rome, with the view of concealing himself from his enemies, and that when he fell into their hands, his own sword was the weapon which inflicted the mortal wound. Other pagan enemies of God and His church were as remarkably punished and tormented as they tormented others. It was the assurance that God would thus become their vindicator, which afforded consolation to those who were John's companions in tribulation, and such faithful Christians as were called to suffer during the ten persecutions. They needed just such consolation as this assurance afforded; for their faith and patience were to be sorely tried.

PART FOURTH.

PAPAL PERSECUTIONS AND ERRORS, AND THEIR END—CHAPS. XIII. 11–XIX.

We come now, according to the analysis made of this book, to the revelation of the anti-Christian power of Papal Rome, and the end of that power. The prophet having finished the description of the persecuting power of Pagan Rome, and its overthrow, proceeds to predict a persecuting power which would not be developed until long after the Christians, for whose consolation he immediately wrote, had been called from this earthly scene to their account and their reward. But this, nevertheless, would subserve to fortify and console their minds, because the destruction of future enemies would convince or remind them that the church is dear to its great and exalted Head, as the apple of His eye; and that no efforts for its injury will ever prosper. The predictions, on which we now enter, are specially interesting, because the fulfilment of them is, in part, still *future*. They assure us of the glorious deliverances which God will accomplish for Zion, the city of our habitation; and that portion unfulfilled occurs in a series of predictions which, up to a certain point, have been signally and progressively accomplished.

11 And I beheld another beast coming up out of the earth; and he had
12 two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose

13 deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of
14 men. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

The beast which represented pagan Rome rose up out of the sea; this beast having two horns like a lamb, came up out of the earth, or grew up out of the earth, with the silent and gradual progress of plants, growing out of the earth; which indicates the gradual and imperceptible manner in which the errors of popery were introduced. This beast had the appearance of a lamb, professed to have the meekness and mildness of that inoffensive animal, the name of which, in this book, is frequently applied as an expressive symbol of the true Head of the Church. But although he had the outward semblance of a lamb, he had a voice like the dragon; that is, he resembled the "Roman emperors in usurping divine titles and honors, in commanding idolatry, and in persecuting and slaying the true worshippers of God and faithful servants of Jesus Christ." *And he exerciseth all the power of the first beast.* Papal Rome has always claimed temporal as well as spiritual authority; it united, as observed by Whiston, "all the distinct kingdoms of the Roman empire, and by joining with them procures them a blind obedience from their subjects; and so it is the occasion of the preservation of the old Roman empire in some kind of unity, and name, and strength." *He causeth the earth, and them which dwell therein, to worship the first beast.* On this passage there can be no better commentary than that which is furnished in Dr. Middleton's "Letter from Rome, on the similarity between Popery and Paganism." This learned and polished writer informs us that the object of his visit to Rome, was to make researches into some branches of its antiqui-

ties, for which his general studies had given him a particular fondness, and that it was his resolution to spend as little time as possible in noticing the fopperies and ridiculous ceremonies of the modern religion of the place. In a word, it was his design to concern himself exclusively with the antiquities of ancient pagan Rome. But he informs us that the very reason which he thought would have prevented him from noticing the religion of modern Rome, was the chief cause that led him to pay so much attention to it; "for nothing," to use his own language, "I found, concurred so much with my original intention of conversing with the ancients, or so much helped my imagination to fancy myself wandering about in old heathen Rome, as to observe and attend to their religious worship; all whose ceremonies appeared plainly to have been copied from the rituals of primitive paganism, as if handed down by an uninterrupted succession from the priests of old to the priests of new Rome; whilst each of them readily explained and called to mind some passage of a classic author, where the same ceremony was described, as transacted in the same form and manner, and in the same place, where I now saw it executed before my eyes; so that as oft as I was present at any religious exercises in their churches, it was more natural to fancy myself looking on at some solemn act of idolatry in old Rome, than assisting at a worship instituted on the principles, and formed upon the plan of Christianity."

Dr. M. proceeds to mention a number of popish ceremonies, and to show that they had their origin in those of pagan Rome. The use of incense or perfumes, of holy water, of lamps and wax candles, of pictures and votive offerings, are customs all borrowed from the heathen. The very composition of this holy water was the same among the heathen as it is now among the papists, being

nothing more than a mixture of salt with common water; and the form of the sprinkling brush the same as that which the priests now make use of. He describes the last scene and finishing act of genuine *idolatry* in crowds of bigoted votaries, prostrating themselves before some image of wood or stone, and paying divine honors to an idol of their own erecting. He justifies his use of the term *idolatry*, by quoting the language of Jerome, that "by idols, are to be understood the images of the dead." And he shows that the church of Rome, in its present practice, has found means, by a change only of name, to retain the same thing; and that by substituting saints in the place of the old demi-gods, this church has set up idols of their own, instead of those of their forefathers. He even maintains that the statues which the old Romans erected to the honor of their deities have not, in all cases, been removed, but have been retained, consecrated anew by the imposition of a Christian name. In the church of St. Agnes an antique statue of a young Bacchus was shown him, which was worshipped under the title of a female saint. It is added, in a note, that "an image now standing at Rome, and adored as that of St. Peter, was once an image of Jupiter. The name has been changed, but the substance and form remain the same." The Pantheon, a heathen temple, which of old was dedicated to Jupiter and all the gods, was reconsecrated by Boniface the Fourth, to the Virgin and all the saints. "It is just the same," Middleton continues, "in all the other heathen temples that still remain in Rome; they have only pulled down one idol to set up another, and changed rather the name than the object of their worship. Thus the little temple of Vesta, near the Tiber, mentioned by Horace, is now possessed by the Madonna of the Sun; that of Fortuna Virilis, by Mary the Egyptian; that of Saturn, where the

public treasure was anciently kept, by St. Adrian; that of Romulus and Remus, in the Via Sacra, by two other brothers, Cosmos and Damianus; that of Antonine the godly, by Laurence the saint. But for my part, I should sooner be tempted to prostrate myself before the statue of a Romulus or an Antonine, than that of a Laurence or a Damian; and give divine honors rather with pagan Rome, to the founders of empires, than with popish Rome, to the founders of monasteries." Again he says, "In their very priesthood they have contrived, one would think, to keep up as near a resemblance as they could to that of pagan Rome; and the sovereign pontiff, instead of deriving his succession from St. Peter, (who, if ever he was at Rome, did not reside there at least in any worldly pomp and splendor,) may, with more reason, and a much better plea, style himself the successor of Pontifex Maximus, or chief priest of old Rome, whose authority and dignity was the greatest in the republic." "The great variety of their religious orders and societies of priests, seems to have been formed upon the plan of the old colleges or fraternities of the Augurs, Pontifices, Salii, Fratres Arvales, &c." This conformity between the rites and usages of the Roman Catholic church, and the ritual of ancient heathen Rome, was encouraged and promoted by the popes and fathers of that church, in order to conciliate the heathen, and accommodate Christianity to their habits and wishes. Mosheim, speaking of the fourth century, says, "The Christian bishops introduced, with but slight alterations, into the Christian worship, those rites and institutions by which formerly the Greeks, Romans, and other pagans, had manifested their reverence towards their imaginary deities; supposing that the people would more readily embrace Christianity, if they perceived the rites handed down to them from their fathers still existing unchanged among

the Christians, and saw that Christ and the martyrs were worshipped in the same manner as formerly their gods were. There was of course little difference in these times between the public worship of the Christians and that of the Greeks and Romans. In both there were splendid robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, and innumerable other things alike."

The first beast here mentioned, to whom worship was constrained by the beast that came up out of the earth, is, by the expression, *whose deadly wound was healed*, clearly identified with the beast, mentioned ch. xiii. 1–3, which rose up out of the sea. And this reference, or allusion, confirms the interpretation there given of the healing of the deadly wound, as designed to prefigure the revival and preservation of the Roman power, in a new form, but with somewhat of its original ability and disposition to persecute and injure the cause of the Redeemer in the world. The beast that had a wound by the sword and did live, survived, in the image that was made to him, and was worshipped by men, precisely as the beast himself had been worshipped.

In the thirteenth and fourteenth verses, it is foretold that this new beast—by which we understand Papal Rome—would profess to work miracles. Instances are cited, by interpreters, in which fire was pretended to have been brought from heaven by those whom the Romish church canonizes as saints. There may be allusion, it has also been supposed, to excommunications, which are called the thunders of the church, and which are accompanied by the ceremony of casting down burning torches from an elevated place, as symbols and emblems of fire from heaven. The Roman Catholic church makes great boast, even to this day, of its miracles, and on this ground lays claim to being considered the only true church; but this pretence, it

is here foretold, would be proof of a false or apostate church.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as
16 would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond,
17 to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the
18 name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

What are we to understand by "the image of the beast." Plainly, as before intimated, this refers to the popedom, or to the Pope himself, as the living representative of this spiritual usurpation. Without the office, or a regular succession of claimants thereto, the usurpation would of course have no existence. By the temporal authority which the Pope by assuming perpetuates, and by preserving the old spirit of intolerance and cruelty, as well as the idolatrous ritual of pagan Rome, he may be said to be *an image to the beast which had the wound by a sword, and did live.* This image of the beast speaks; *i. e.*, utters his decretals, excommunications, and sentences of death, and has power to put them into execution. In a word, he succeeds to the same arbitrary sway which the emperors of Rome possessed in the heathen world. In the sixteenth verse, there is an allusion to an ancient custom by which slaves received the mark of their masters, and soldiers of their commanders, by some letter or character on their right hands, or their foreheads, designed to show the strict and abject servitude to which the Pope would bring the inhabitants of the earth, small and great. All who had not the mark of the beast—that is, would not own subjection to him—were to be deprived of political privi-

leges, and even prohibited from traffic and commerce. In fulfillment of this, it is related that, during the reign of William the conqueror, none but avowed Roman Catholics, among his subjects, were permitted to buy and sell. Pope Alexander III. published an edict in which he prohibited, upon pain of anathema, any Roman Catholic from showing kindness or favor to the Waldenses and Albigenses, and from trading with them. Under the same Pope, the synod of Tours, in France, ordered that "no man should presume to receive or assist them, nor hold any communication with them in selling and buying." In a bull, by Pope Martin V., after the council of Constance, his subjects were commanded not to permit the heretics to own houses, or enter into contracts, or carry on commerce. It is worthy of note that a similar edict, as noticed by the learned Joseph Mede, was published by the pagan emperor Dioclesian, in the bloody persecution he carried on against the Christians. It was thus that the beast with two horns, like a lamb, "spake as a dragon;" it was thus that the beast with the deadly wound revived, and made his power felt once more.

The prophet now proceeds to give the number of the name of the beast, or to express it in numerals, according to a method practised by the ancients. As in English we often express numbers by the Roman letters, so the letters of the alphabet, in the language in which this book was written, stand for numbers. In that portion of the Introduction to this work, which relates to the date of the Apocalypse, a passage was quoted from Irenæus (Cont. Haeres, v. 30,) in which he argues, that nothing should be rashly affirmed in determining who was pointed out by the number 666; for if it had been important clearly to have published his name, without any mystical expressions, at that time, it would have been done by John himself.

He refers to the fact, that the number of this name may be made to agree with a variety of names; but, at the same time, he speaks of it as undoubtedly expressing the name of anti-Christ. After these cautions against those fanciful interpretations, which might be made out from the number 666, he mentions several names as answering to this number. Among them, he gives that of ΛΑΤΕΙΝΟΣ, Lateinus; *i. e.* Latin; as very probably containing it. Taking the letters in their order, and giving them their value, according to the system of notation in use among the Greeks, we have 30+1+300+5+10+50+70+200=666. It becomes us to imitate the modest caution of Irenæus; but it has been well remarked by Mr. Pyle, in his Paraphrase, as quoted by Bishop Newton, that "no other word in any language, can be found to express both the same number and the same thing." After the division of the empire, the people of the church of Rome were called *Latins*. And to the present day that church is not unfrequently called the Latin church. And, as has been very pointedly observed, no other name can be more appropriate, for with them every thing is turned into Latin. Prayers, hymns, canons, bulls, were all written in Latin. Mass is said, and the Scriptures are read, in Latin. The council of Trent even declared the Latin translation to be the only authentic version of the Scriptures.

CHAPTER XIV.

1 And I looked, and lo, a Lamb stood on the mount Sion, and with him
an hundred forty *and* four thousand, having his Father's name writ-
2 ten in their foreheads. And I heard a voice from heaven, as the voice
of many waters, and as the voice of a great thunder: and I heard the
3 voice of harpers harping with their harps. And they sung as it were
a new song before the throne, and before the four beasts, and the
elders: and no man could learn that song but the hundred *and* forty
4 *and* four thousand, which were redeemed from the earth. These are
they which were not defiled with women; for they are virgins. These
are they which follow the Lamb whithersoever he goeth. These
were redeemed from among men, *being* the first-fruits unto God and
5 to the Lamb. And in their mouth was found no guile: for they are
without fault before the throne of God.

In this chapter, the prophet records the glorious vision of the true Lamb on Mount Zion, and the worship rendered Him by the hundred forty and four thousand. The scene is most evidently laid in heaven, for as the voice of the many waters and the voice of the harpers, which John heard, came from that world, it would be altogether gratuitous to suppose, that, by Mount Sion, is here meant the earthly Zion. Moreover, the 144,000, before explained as referring to the Jews who were converted to Christ previous to the destruction of Jerusalem, are represented as singing before the throne of God the new song. Of course it must be supposed that they were all deceased. This proves that this part of the revelation refers to a period considerably posterior to the overthrow of the Jewish nation, and is fatal to the theory of those interpreters who regard the persecutions foretold in this connexion, as being those which were inflicted by the pagan emperors of Rome. After the melancholy picture in the predictions of the apos-

tacy and corruptions of the church of Rome, represented by a beast which had the appearance of a *lamb*, the apocalyptist is permitted to have this vision (and blessed also is he that readeth the words of this prophecy!) of the enthroned and conquering Son of God, and to listen to the new song sung before the throne. The scene of bliss and purity presented to his enraptured eye, stands in striking contrast with the deceits and corruptions of the apostate church of Rome. And how admirably adapted was this vision of the victory and felicity of the 144,000, once exposed to the bitter hostility of Jewish and pagan persecutors, (for they were exposed to both,) to strengthen the faith and impart comfort to the few Christians who should keep the commandments of God in the midst of papal enemies! As in former parts of this precious book, in the midst of predictions of the darkest times, glimpses are given of a brighter day, so here the prophecy is momentarily arrested to give a reassurance of ultimate victory.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to
7 every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

By the angel flying through the midst of heaven, having the everlasting Gospel to preach, we have a figurative representation of the future spread and ultimate triumph of the Gospel. Occurring as it does in the midst of predictions which relate to the corruptions and abuses of Rome, how it must have animated, and may still serve to animate, the faith of God's people!

8 And there followed another angel, saying. Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Ancient Babylon was one of the most splendid and powerful of heathen cities. It was to this city that God's chosen people were carried captive, and where they were greatly oppressed. It was the capital of a vast empire, the religion of which was idolatry, and the government of which was in the hands of a single despot, whose arbitrary will, both in respect to civil affairs, and the idols which the people might worship, was the supreme law. How appropriate an emblem of Rome was this powerful city! By the symbol of the second angel following, "saying, Babylon is fallen, is fallen," we have a prediction of the end of the papal persecuting power; and the language in which it is expressed, is designed to set forth the certainty of its fulfilment. So inevitable is its fall, that the angel speaks of it as already fallen. Mystical Babylon was a fallen city when the divine decree went forth, that, on account of her abominations, she should fall. This prediction of the end is very naturally here introduced to prepare the way for the revelation of those judgments by which it is to be brought about.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark on his fore-
10 head, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the
11 presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image,
12 and whosoever receiveth the mark of his name. Here is the patience of the saints: here *are* they that keep the commandments of
13. God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

In these verses are foretold the future everlasting miseries of those who consent to serve the beast, or See of Rome.

It is here taught not only that the wrath of God will be poured out, without any alleviation, on them, but by expressions which cannot be mistaken, it is taught that their torment will be eternal. But how different would be the lot of those that keep the commandments of God, and the faith of Jesus! And how suited it was to encourage the tried and persecuted servants of God, to hold out in their patience, when John was commanded to write what was said to him by a voice from heaven, *Blessed are the dead*, &c., words which declare the blessedness of those who die in the Lord, especially such as die martyrs for the truth.

14 And I looked, and behold, a white cloud, and upon the cloud *one*
sat like unto the Son of man, having on his head a golden crown,
15 and in his hand a sharp sickle. And another angel came out of the
temple, crying with a loud voice to him that sat on the cloud, Thrust
in thy sickle, and reap: for the time is come for thee to reap; for
16 the harvest of the earth is ripe. And he that sat on the cloud
17 thrust in his sickle on the earth; and the earth was reaped. And
another angel came out of the temple which is in heaven, he also
18 having a sharp sickle. And another angel came out from the altar,
which had power over fire: and cried with a loud cry to him, that had
the sharp sickle, saying, Thrust in thy sharp sickle, and gather the
19 clusters of the vine of the earth; for her grapes are fully ripe. And
the angel thrust in his sickle into the earth, and gathered the vine
of the earth, and cast *it* into the great wine-press of the wrath of
20 God. And the wine-press was trodden without the city, and blood
came out of the wine-press, even unto the horse-bridles, by the
space of a thousand and six hundred furlongs.

To make a still deeper impression, and that the assurance of God's persecuted ones might be made doubly sure, we have here another symbol, designed to teach the same thing as before, viz., the destruction of the beast that grew up from the earth, in appearance like a lamb. Christ is described as coming in person, throned upon a cloud, with a golden crown on his head, and a sharp sickle in his hand. The imagery of a harvest and a vin-

tage refer to terrible judgments. The earth is described as reaped, the good grain to be gathered into the heavenly store-house, the tares to be burned in everlasting fire. The clusters of the vine are also gathered, and cast into the great wine-press of the wrath of God. This is a favorite figure of the prophets to denote suffering, and the judgments of heaven. It is said that "blood came out of the wine-press even unto the horse-bridles, by the space of a thousand and six hundred furlongs." A great slaughter, we should naturally infer from the figure here employed, will attend the overthrow of the papal persecuting power. "The city," must be mystical Babylon, i. e. Rome. This slaughter would extend far beyond its walls. This general idea is perhaps all that was meant to be conveyed, by the space here given, *sixteen hundred furlongs*. But it has been observed by Mede that the *Stato della Chiesa*, or the territory of the church, over which the pope is the acknowledged temporal head, extending from the city of Rome to the banks of the Po and the marshes of Verona, contains 200 Italian miles, equal to 1,600 furlongs. The judgments here foretold, it cannot be doubted, are to fall in a peculiar manner on this territory.

CHAPTER XV.

1 And I saw another sign in heaven, great and marvellous, seven
angels having the seven last plagues; for in them is filled up the
2 wrath of God. And I saw as it were a sea of glass mingled with
fire; and them that had gotten the victory over the beast, and over
his image, and over his mark, *and* over the number of his name,
3 stand on the sea of glass, having the harps of God. And they sing
the song of Moses the servant of God, and the song of the Lamb,
saying, Great and marvellous *are* thy works, Lord God Almighty,
4 just and true *are* thy ways, thou King of saints. Who shall not
fear thee, O Lord, and glorify thy name? for *thou* only *art* holy:
for all nations shall come and worship before thee; for thy judg-
5 ments are made manifest. And after that I looked, and behold, the
temple of the tabernacle of the testimony in heaven was opened:
6 And the seven angels came out of the temple, having the seven
plagues, clothed in pure and white linen, and having their breasts
7 girded with golden girdles. And one of the four beasts gave unto
the seven angels seven golden vials full of the wrath of God, who
8 liveth for ever and ever. And the temple was filled with smoke
from the glory of God, and from his power; and no man was able
to enter into the temple, till the seven plagues of the seven angels
were fulfilled.

Here commences the vision of the seven vials, containing the seven last plagues, which, when poured out, would complete the destruction of the kingdom of the beast, or the empire of anti-Christ. As the seven trumpets are included under the seventh seal, so the seven vials are included under the seventh trumpet.

But the main subject of this chapter is a preparatory vision of the happiness and victory of those who, in lifetime, had refused to submit to the authority of the beast, and had consequently been persecuted by him. The design of its introduction here, is similar to that of the vision

of the 144,000, noticed ch. xiv. 1–5, namely, to throw light into the dark picture, and to animate and console the afflicted people of God. This victorious company were standing on a sea of glass, or on an extended pavement, resembling clear glass, variegated with a red or fiery color. They had the harps of God in their hands, and they sung the song of Moses, and the song of the Lamb— "Thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

John next sees the temple of the tabernacle of the testimony in heaven opened, and the seven angels come out arrayed in pure white linen, with golden girdles. And one of the four living creatures gave to each of them a golden vial.

CHAPTER XVI.

1 And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

The seven vials poured out is the subject of this chapter. They were designed to predict the judgments and ruin that were to befall papal Rome; they were "full of the wrath of God, who liveth forever and ever." A voice out of the temple, i. e. the voice of the invisible God, commanded the seven angels to go and "pour out the vials of the wrath of God upon the earth."

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

The abandoned degeneracy of the popish clergy may very naturally be understood as foretold under the figure of "a noisome and grievous sore." The idolatry of the men that worshipped the beast was punished by the vices and exactions of those whom they credulously followed as spiritual guides. In order to obtain the intercessions of the Virgin Mary, or some pretended saint, the people were required to bring money, fowls, eggs, wax, butter, and every thing that was of any value to the priests. Relics were introduced to increase the revenues of bishops and monks. In one place a seller of indulgences might have been seen, with his head adorned with a feather from the wing of the archangel Michael. In another was shown a a fragment of Noah's ark; some soot from the furnace of the three children; a piece of wood from the crib of the

infant Jesus. Impunity for crime was even purchased by money.

The houses of the clergy were the resorts of the dissolute, and the scene of numerous excesses. Some imitated the customs of the East, and had their harems. Priests frequented taverns, played dice, and finished their orgies by quarrels and blasphemy. They scaled walls in the night, committed disturbances and disorders of all kinds, and broke open doors and locks.—(See Hist. of the Ref. by Dr. Merle d'Aubigné, vol. i., pp. 45–54.) Such was the noisome and grievous sore which fell on the men who had the mark of the beast, and worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man;* and every living soul died in the
4 sea. And the third angel poured out his vial upon the rivers and
5 fountains of waters: and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and
6 wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them
7 blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

These two vials may be placed together, because there appears to be a close connexion between them, and their effects are similar. One was poured out upon the sea, and it became blood; the other upon the rivers and fountains of waters, and they became blood.

We shall derive assistance in understanding what was here predicted, by attending to the meaning of what John heard the angel of the waters say. He declared the righteousness of God, in visiting with retributive justice the kingdom of the beast, and those who had received his mark. As they had delighted in shedding blood, God gave them blood to drink. The persecutions of the saints, by Christian, or rather papal Rome, have far exceeded, both

in degree and duration, those carried on by the pagan emperors of Rome. Indeed, it has been estimated that, in the persecutions of the church of Rome, more than ten times the number of Christians perished than in all the ten persecutions of the Roman emperors put together.

Seas, rivers, and fountains turned into blood, are proper emblems of wide-spread devastation and slaughter. Here, then, as appears very evident to me, are foretold the bloody victories of Mohammed and his successors. Early in the seventh century, this impostor began to publish that he was favored with revelations from God. At first he met with but little success; but he gradually acquired such ascendency among the Saracens, that they adopted his religion, enlisted under his banner, and he led them forth to propagate his religion with the sword. Many nations, where once the light of Christianity shone, but among whom the doctrines of Christianity had become greatly corrupted, were subdued. They desolated and oppressed the Greek and Latin churches; they repeatedly besieged Constantinople, and even plundered Rome. Incredible as it may seem, yet, in the short space of little more than eighty years, the disciples of Mohammed had subdued Palestine, Syria, almost all Asia Minor, Portugal, Spain, India, Egypt, Numidia, all Barbary, even to the river Niger. Nor did they stop here till they had added a great part of Italy, as far as to the gates of Rome, and even the islands of the Mediterranean Sea. Such was the bloody scourge which God raised up against an apostate church. The Saracens even advanced into France, designing the conquest of Europe, and the extermination of Christianity. Much blood was shed, but it was not for the extermination of Christianity that this scourge was raised up; but for the chastisement of those who had shed the blood of the saints.

In the beginning of the thirteenth century, the Ottoman power arose; and it is from this point we may date the third vial. They were converted to the Mohammedan faith; but, at a subsequent period, turned their arms against the Saracens, conquered them, and subjugated such parts of Asia and Africa as had submitted to the Mohammedan faith. Under the third sovereign of this new dynasty, the plan was conceived, a second time, of blotting from existence the religion which professed to be derived from the Gospel. Thus did God continue to scourge the beast, and visit those who bore his mark with retributive justice. But Christianity was not to be exterminated. The Ottomans were put in check by Tamerlane, who also professed the Mohammedan faith, and who, in his turn, for a season, held the retributive sword against a corrupt priesthood and apostate church. He employed the most inhuman severity against the Roman Catholics, of whom many suffered death, by his orders, in the most barbarous manner.

But it was in the Crusades, those romantic expeditions, set on foot by popes, and potentates who acknowledged their supremacy—avowedly for the purpose of rescuing the holy sepulchre from the *infidels*, as the Mohammedans were called—that the greatest effusion of blood was caused. It was near the close of the eleventh century when Peter, the hermit, first preached the crusades. He painted the sufferings and insults of the pilgrims from the Turks, who had possession of Jerusalem. Persons of all ranks flew to arms. A spirit of enthusiasm soon pervaded all Europe; and, for about two centuries, these quixotic but sanguinary expeditions disturbed Europe. The loss of human life was immense. It is computed that two millions of Europeans were buried in the East. Thus did the sea, the rivers, and fountains of waters become blood.

"Thou art righteous, O Lord, because thou hast judged

thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

8 And the fourth angel poured out his vial upon the sun; and power
9 was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

This vial may be referred to the long and bloody wars in Italy, France, Germany, and Spain, occasioned by a schism in the papacy, from A.D. 1378 to A.D. 1530, there being three popes in three lines of succession at the same time. The vial is said to be poured out on the sun, *i.e.* upon the popedom. As a star may be interpreted to represent a prince or ruler, civil or ecclesiastical, so the sun may represent a dynasty or form of government, civil or ecclesiastical. Under the sixth seal, it was interpreted to mean the Jewish nation; and, under the fourth trumpet, the commonwealth or republic of ancient Rome; here it means the spiritual dynasty of papal Rome. That this interpretation is the true one, receives support from the remarkable historical fact, that, during the continuance of this schism in the papacy, the seasons were hot and burning, so much so, that the fruits of the earth were destroyed, and pestilential disorders occasioned. A pestilence, called the sweating sickness, began in England in 1517, and again in 1529, and extended into other countries, particularly Germany. Yet the inhabitants repented not to give God glory; for, subsequent to this, the most violent persecutions were carried on against the Bohemians, the Lollards, the Huguenots, and all who favored the Reformation.

10 And the fifth angel poured out his vial upon the seat of the beast;
and his kingdom was full of darkness; and they gnawed their tongues
11 for pain, And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

This vial obviously refers to the Reformation. It was poured out on the seat of the beast; that is, it was aimed at the supremacy of the pope, the grand usurpation, on which had been engrafted, from time to time, the other corruptions of the church. Wickliffe and Huss prepared the way for such men as Luther, Zuingle, and Calvin. On all sides, as the time for the pouring out of this vial drew near, "from above, and from beneath," to use the very language of Merle d'Aubigné, "was heard a low murmur, the forerunner of the thunderbolt that was about to fall. Providence, in its slow course, had prepared all things; and even the passions, which God condemns, were to be turned, by His power, to the fulfilment of His purposes." The bolt fell, and the kingdom of the beast was full of darkness; and they gnawed their tongues for pain. This refers to the effect produced on the pope, the bishops, and priesthood—the malice and rage it excited within them, when those lion-hearted men, the reformers, stood up for the long-hidden truth, casting the fear of dungeons and gibbets to the winds. Amazement seized the minds of men who had long bowed in slavish fear to the supremacy of the pope. "In the space of a fortnight," after Luther had nailed to the church door in Wittemberg the ninety-five propositions against the church of Rome, says the same admired historian, "they had spread through Germany; within a month, they had run through all Christendom. They shook the very foundations of proud Rome; threatened with instant ruin the walls, gates, and pillars of the papacy; stunned and terrified its champions, and, at the same time, awakened from the slumber of error many thousands of men." As soon as the pope and his clergy had, in some measure, recovered from the first shock, they began to gnash with their teeth upon the bold, but mendicant monk. And they gnawed their tongues for pain, by

reason of the powerful, searching, and condemning truths which he still fearlessly published to the world. But they "repented not of their deeds;" for all the essential errors of papacy remain to this day—the celibacy of the clergy, auricular confession, worship of saints and relics, purgatory, the mass, transubstantiation, and the supremacy and infallibility of the pope.

An intelligent friend to whom the author, several years ago, submitted his views of this, as well as of other parts of the Apocalypse, suggested whether the Reformation, so great a blessing to the world, could possibly be meant in the fifth vial, inasmuch as the vials are said to hold the seven last plagues, and to be filled with the wrath of God. That the vials are symbolical of judgments, is perfectly obvious. But the difficulty of regarding the Reformation as symbolized by one of them is only apparent. It will be removed by considering that whilst it was one of the greatest blessings to the world, it was a disaster to the Roman Catholic church—a disaster more serious than all the sanguinary wars waged against it by the Saracens and Turks. The power and authority which it lost then it has never been able to regain.

President Edwards, in his History of Redemption, expresses the opinion that the fifth vial was poured out at the Reformation. And Dr. Dwight, as the present writer was peculiarly gratified in recently learning, advocates the same opinion. "That the Reformation was an event," is the language of Dr. D., "perfectly answering to this prophecy, will, I suppose, not be questioned; as without violence it plainly cannot. The seat of the beast is literally his throne, and symbolically his power. Every one knows that this great providential dispensation was directed immediately against the power of the Romish hierarchy. The pontiff, his court, his ordinary and extraordinary agents,

his clergy universally, the secular princes, and the immense body of people under his control, were all agitated by a general convulsion. A large part of the dominions over which he held a spiritual sceptre revolted; and, notwithstanding the immense efforts made by the emperor of Germany and his coadjutors, for the destruction of the Protestant cause, were finally rescued from their thraldom, and established in the full possession of religious liberty." (Discourse, delivered July 23, 1812, on the Public Fast, in the chapel of Yale College, p. 9.)

12 And the sixth angel poured out his vial upon the great river Euphra-
tes; and the water thereof was dried up, that the way of the kings
13 of the east might be prepared. And I saw three unclean spirits like
frogs *come* out of the mouth of the dragon, and out of the mouth of
14 the beast, and out of the mouth of the false prophet. For they are
the spirits of devils, working miracles, *which* go forth unto the kings
of the earth, and of the whole world, to gather them to the battle of
15 that great day of God Almighty. Behold, I come as a thief. Blessed
is he that watcheth, and keepeth his garments, lest he walk naked,
16 and they see his shame. And he gathereth them together in a place
called in the Hebrew tongue Armageddon.

It appears evident to me that we are now approaching the point which separates between the fulfilled and the unfulfilled portions of this book. From the very nature of the subject, it is quite impossible to point out where this line certainly falls. In respect to prophecy generally, it appears to be necessary that some considerable time should elapse after the accomplishment of a prediction, before we can be qualified to decide in respect to it. As to the comparative importance of passing events, it is obvious that we, the observers or the actors, cannot be dispassionate judges; we are not able to assign them their true position in the great current of human history. Past periods, which were full of interest to the then actors on the stage, and even seemed to them to cast all former periods into the

shade, are now almost forgotten, or are perhaps summed up in a sentence or two of the philosophical historian, who sees in them a single link, or part of a link, in that great chain of providential events which runs through the annals of the world. If I were to venture to indicate where, in my own judgment, what refers to the past, in this book, ceases, or where to write the word FUTURE, as indicating that all that follows it remains to be fulfilled, it would be either between the fifth and the sixth, or the sixth and the seventh vials. As I incline to the opinion that this word might be more properly placed between the sixth and seventh vials, I shall proceed to give the reasons which go far to satisfy me that the sixth vial has been already poured out. They are substantially those which may be found in a discourse by Dr. Dwight, quoted on a preceding page.

Dr. D. regards "the period in which we live," as included within the effusion of the seven vials. The *fifth*, as shown before, he considers as unquestionably poured out at the Reformation. Babylon being a symbol of the Romish spiritual empire, the great river Euphrates must be understood as symbolical of the wealth, strength, and safety of that empire. The kings of the East mean the destroyers of the spiritual Babylon. The unclean spirits are symbolical of bitter and violent enemies to Christianity. They were like frogs—that is, grovelling, clamorous, intrusive, pertinacious in their modes of acting. They came *out of the mouth of the dragon;* that is, the secular persecuting power of this spiritual empire; *and out of the mouth of the beast*, or ecclesiastical persecuting power of the same empire; *and out of the mouth of the false prophet*, primary agents of a corrupt priesthood, the clergy of the Romish church. *They were the spirits of demons*—malignant, hostile to human happiness and virtue, and enemies to God. *Working miracles;* they did things wonderful

and astonishing, the object of which was that they might assemble the kings of the earth to *the battle of the great day of God Almighty.*

There is strong ground for the opinion that these prophecies were fulfilled at the time of the French Revolution. From the commencement of this revolution, the miseries which spread through the French kingdom, during "the reign of terror," or the domination of the infidels, extended also over surrounding countries. The great river Euphrates, or the sources of wealth and strength of papal Rome, were dried up. The revolutionary leaders seized on the property of princes, nobles, and the clergy, as their lawful prey. More than £200,000,000 are supposed to have fallen into their hands by one vast act of confiscation. The life, liberty, and property of every bordering nation were consumed. Italy, Sardinia, Switzerland, Belgium, Batavia, Germany, Prussia, Austria, bowed successively to the French arms. The world stood in amazement at the scene. Paris was a pandemonium, where every species of vice, crime, and impiety was perpetrated, not only with impunity, but with the applause of its desperate populace. For three days it was searched before a copy of the sacred Scriptures could be found.

The unclean spirits, like frogs, are represented as coming out of the mouth of the dragon. They are symbolical of those bitter enemies of Christianity, the French infidels. To a great extent, this class was composed of the nobles, the gentry, and the literati of Roman Catholic countries—particularly the two principal ones, France and Germany. They came out of the mouth of the beast, and out of the mouth of the false prophet. Many of the clergy, and some of the higher orders, embarked in the design of the infidels. Few persons, it is said, rendered their system such important service as Briennes, archbishop of Toulouse.

The Jesuits, too, were early infidels, in great numbers. But it would be sufficient to show that these unclean spirits sprung out of those countries whose inhabitants were the vassals of the Roman pontiff.

They were the spirits of devils, working miracles. Their design was *diabolical*, which was no less than the destruction of the Christian religion. And not less so were the means they employed to bring it about. These were an endless number of falsehoods, perjury, treachery, treason, murder, robbery, oppression. They were atheistical, and more furiously hostile to God than any other men since the deluge. They thrust themselves into every office and situation in which mischief could be done by them. "The press groaned with their labors on all subjects, handled in all forms, which promised to be injurious to Christianity. From the magnificent encyclopedia, down to the farthing pamphlet, the hand-bill and the song, infidelity descended in a regular progress, satisfied if she could only oppose God, and destroy mankind." The world stood astonished at their designs and their efforts.

They went forth to the kings of the earth, and the whole world, to gather them to the battle of that great day of God Almighty. These men intruded themselves into the courts and cabinets of princes, and spared no pains to excite them to hostilities. The emperors of Austria, France, and Russia; the princes of the house of Bourbon; the king of Prussia; several of the British princes; two kings of Sweden; the various reigning princes of Germany and Italy, were all enlisted by these abandoned men. Moreover, the emperor of Persia was engaged by a part of the same men, to embark in their great design. They seduced Tippoo Saib to his ruin, and embroiled the Mahrattas and Seiks, and the Spanish provinces on this continent, in the same contest. Thus were the kings and

kingdoms *of the whole world* gathered together to the great battle.

This battle denotes a war in which the vengeance of Jehovah would be signally manifest. It is, therefore, styled the battle of that great day of God Almighty. The name, Armageddon, is a symbolical expression, which denotes *the mountain of mourning*, in reference to the destructive events which were to take place. The European war, which began in 1792, is without a parallel in the history of man—whether we regard the number of nations engaged in it, the number of armies in the field, the number of battles, the multitude of the slain, the destruction of cities, the depopulation of countries, or the immense ruin and devastation brought on the world. On the testimony of a French officer, three millions of Frenchmen perished within the first four or five years of the Revolution. Such was the waste of human life, that the fields and vineyards of France were cultivated by women and old men. In a single province of France, La Vendee, 700,000 fell by the hand of violence. To this destruction there must have been a melancholy proportion in many other Roman Catholic countries. It will be no excessive estimate if we suppose 10,000,000 to have perished in the wars occasioned by the French Revolution, belonging principally to the Romish and Greek churches.

The water of the great river Euphrates was in a great measure dried up; that is, the sources from which the papal empire derived its wealth, strength, and safety, were cut off, or diverted into other channels. The property of princes, powerful nobles, and rich citizens, was confiscated, and untold millions were consumed in the support of armies. The sovereign pontiff himself was compelled to flee for his life, was taken, insulted, stripped of his wealth, deprived of his civil power, confined in prison, and trans-

formed from the mighty ruler of Christendom into a dependent, beggared old man. In 1798, Napoleon Bonaparte deprived the Pope of his power to reign over the kings of the earth. The ecclesiastics in Spain, Portugal, Italy, France, and Germany, were deprived of their rich revenues. The papacy is by no means destroyed—the last vial has not yet been poured out—but it has received a blow, from that army which God gathered together in a place called Armageddon, from which it can never recover; a blow by which, if it is not already done, the way of the kings of the East will be fully prepared. To this work of judgment the Saviour came "as a thief," in a manner as unexpected and sudden as it was astonishing and terrible.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne,
18 saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.
19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.
20 And every island fled away, and the mountains were not found.
21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

This belongs to the Future. It predicts the complete overthrow of the spiritual Babylon; *i. e.*, the apostate church of Rome. The vial will be poured out into the air, and a great voice will be heard from the throne of God—IT IS DONE. The precise nature of the judgment or disaster by which this overthrow is to be accomplished, the event alone can show. Putting conjecture entirely aside as to the import of the symbols here employed, viz., the great earthquake, the dividing of the city into three parts, the flight of islands and mountains, and the great hail, we

leave them to be made plain by coming events. We feel assured that some future interpreter will be able to supply all that is necessary to illustrate that which they portend.

The admonition to be watchful, given under the preceding vial, is no doubt equally appropriate here: *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.* The high value of the Apocalypse as a practical book, which was particularly noticed in the Introduction, is here brought conspicuously to view. While Christ is coming in judgment on his foes, let Christians watch, and keep themselves pure. Let them be prepared for His coming. The great moral of this book to one class of men is, Repent, and come to the water of life; and to another class, Watch and pray, for ye know not what hour your Lord doth come.

CHAPTER XVII.

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;
2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of
3 her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of
4 names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her
5 hand full of abominations and filthiness of her fornication: And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMI-
6 NATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

In this chapter, together with the xviii. and xix., we have a more minute account of the abominations and impostures of papal Rome, and of the final overthrow of that anti-Christian power. Having had the *denouement* given, in connexion with the act of pouring out the last vial, to make the action of the piece correspond with the preceding vials, we may regard what is contained in these three chapters as included under *the seventh vial.* This view is confirmed by the supposition of Bishop Newton, that the angel who came and talked with John was the seventh angel; and that as great Babylon came in remembrance before God, under the seventh vial, the task of explaining to John "the judgment of the great whore (spiritual Babylon) that sitteth upon many waters," with peculiar propriety devolved on this angel. So that if we regard the contents of these three chapters simply as such an expla-

nation, it will be proper, as is done in the analysis of this book, to consider the seventh vial as extending to the end of ch. xix.

Fornication, in the figurative sense of Scripture, means idolatry. The chosen emblem is Babylon, because that city had been the most renowned among ancient idolatrous cities. Nearly all commentators, Romish as well as Protestant, agree that Rome is meant; but that papal and not pagan Rome is meant, appears from considerations, which will be suggested at almost every step as we advance. Bossuet, in his commentary, and other Romanists, apply all this part of the Apocalypse to heathen Rome. Some of the German critics do the same. Professor Lee, of Oxford, and Professor Stuart of Andover, among English interpreters, consider Babylon as designating pagan Rome, both in its political and religious character. The leading reason assigned in support of this opinion appears to be this, that as it was the great object of this book to impart consolation to Christians suffering persecution, at the time it was written, it would have been foreign to this design to have predicted distant times, and the overthrow of future persecutors.

That it was the primary design of the Apocalypse to comfort the persecuted, is an idea which we would maintain, and have endeavored not to lose sight of in the preceding pages. It has been shown that the destruction of the Jewish and pagan persecuting powers is most explicitly foretold by John, for the consolation of his companions in tribulation. How, we ask, does it militate with the same design, that he should then proceed to foretell that a similar destruction would befall every other persecuting power that might arise against the church? Would it not prove how dear that church is to the Lord? Besides, is there no consolation to be derived from predictions which

clearly relate to the most distant future? The resurrection of the saints at the last day has always been, and will continue to be, one of the principal sources of consolation to the afflicted. Who ever imagined, that because the prophecy which assures us of it, has respect to the most distant future, it is therefore not adapted to solace the minds of the afflicted? At least one half of the Apocalypse is devoted to predicting the overthrow of the enemies of the Christian religion, who were active at the time it was written; how, therefore, it can be pronounced incongruous or inapposite to regard the residue of the book as relating to the destruction of similar enemies, whom the God of prophecy must have foreseen would arise in future times, it is very hard to understand. And it is equally hard to understand why the whole of an inspired book of scripture should be given for the consolation of believers in a single generation and age, and no specific prediction should be given, for the same end, in the case of Christians who were to suffer, to say the least, from persecutions equally sanguinary. To make the consolation of Christians, suffering in later times, depend exclusively upon the analogy of God's providence—in other words, the opinion that all we can know respecting the destruction of persecutors who might arise posterior to the end of pagan Rome, we are to derive from the inference that God will destroy later enemies in like manner as he destroyed those more ancient—is equivalent to taking away all the consolation which *prophecy in itself* is adapted to impart. For it is obvious, that if the destruction of the Jewish and pagan persecuting powers had not been foretold to the Christians of John's generation, *the history* of these events would have been just as effectual in consoling those who have suffered under persecuting papal Rome, by confirming the downfall of Romanism. For the same end, that John, "to

crown all, looks through the vista of distant ages, and sees that the setting sun of the church militant will be glorious," viz., the consolation of persecuted Christians—in looking through that vista, he lingers to depict a persecuting power, that met his prophetic eye, second to none in shedding the blood of the saints.

Other reasons for understanding pagan rather than papal Rome as predicted in this portion of the Apocalypse under examination, are sufficiently set aside by the exposition adopted in this volume. For example, the idolatry spoken of, chap. xiii. 1–10, we have maintained to be the idolatry of heathen Rome, and the beast that rose up from the sea to be a symbol of the imperial magistracy of Rome. By the beast from the land, chap. xiii. 11, we understand papal Rome, and by "the false prophet," the priesthood of Rome, with the pope at their head, this latter beast representing not merely the ecclesiastical but the civil power, which the church of Rome claimed, and at length came to possess. We have already had occasion to notice Rev. xvii. 7–12, and in the sequel it will come into view again. The beast mentioned in this passage as carrying the woman, is unquestionably the beast from the sea, which has been explained to be a symbol of pagan Rome; and the meaning is, that papal Rome succeeded to the authority and cruel despotism of pagan Rome, and was helped into the possession of it by the latter.

The reader will pardon what may seem to be a digression in the preceding remarks. We now return to the passage, the import of which we have undertaken to show. Fornication, it was mentioned, is figurative, after the manner of the ancient prophets, of idolatry. This was the fornication which the kings of the earth committed with the woman on a scarlet-colored beast. Here, therefore, we are presented with one of those considerations which

go to prove that the apostate church of Rome is meant by this woman. Pagan Rome, it is well known, was never at any pains to disseminate her false system of religion. Her great ambition was *military* conquest; but conquered nations she permitted to retain their forms of religion, as in the case of the Jews. Can any attempt, on the part of the Roman empire, be shown to overturn the religion of the Jews, and substitute that of paganism in its room? It might, on the contrary, with more truth be said, that pagan Rome imported the superstitions and idolatry of other nations, as, for example of the Greeks, than that she spread her own in other countries. She did not intoxicate and delude, by acts of deception and lying vanities, the other nations of the earth; she sent her victorious legions to lay waste and destroy, and then ruled over them with a rod of iron. But *papal* Rome has made the kings and inhabitants of the earth drunk with the wine of her fornication; she has deluded them with her splendid and fascinating ritual, borrowed, as we have already shown, in its main features, from the idolatry of ancient Rome. To introduce and enforce this ritual, in all its minute, and often ridiculous particulars, the fires of the stake have been kindled, and the sword crimsoned with blood. Kings and princes have been filled with a strange infatuation by partaking of the abominations which the woman mingles in her "golden cup." They have consented to perform the most slavish and sycophantic offices, and some have even been ambitious of holding the stirrup of "his Holiness." It is related of Pepin, king of France, that when pope Stephen visited his dominions, he went out, accompanied by the queen, his sons, and most of the French nobility, to meet him. As he approached, Pepin dismounted from his horse, and fell prostrate on the ground; and not suffering the Pope to dismount, he attended him part of the way on foot, per-

forming, according to the Romish historian Anastasius, "the office of his groom or equerry." Kings have led their forces to the field in defence of the pope's tyranny, or to enforce his usurpations of political power; and sometimes they have been compelled to appease his displeasure by submitting to the most degrading acts of humiliation.

The vision was laid in the wilderness or desert. John "saw a woman sit upon a scarlet-colored beast." In sculpture and painting, cities and nations are often represented by the figure of a woman. The symbol of our own republic is that of a female figure; the symbol of ancient Rome, as represented on her coin, was a woman seated on a lion. By the woman, then, we understand the church of Rome. In chap. xii. 1, under the figure of a woman in most splendid apparel, we have a representation of the true church of Christ; there seems therefore to be a peculiar propriety in understanding, by a female arrayed in the meretricious ornaments of a courtesan, a fallen or apostate church, whilst there is nothing in such a figure specially appropriate to a civil state, like that of ancient Rome. By the scarlet-colored beast, we understand the empire of pagan Rome. The robes of Roman emperors and magistrates were of scarlet. The beast was full of the names of blasphemy. The applicability of this description to heathen Rome has been shown before, from the emperors receiving divine titles; it may be added that the city of Rome was styled "the Eternal City," "the Goddess of the Earth," and by other blasphemous names. "Having seven heads and ten horns," which is precisely the description of pagan Rome in the thirteenth chapter. The woman is represented as seated on a beast which symbolized the empire of Rome, or its supreme magistracy, because the Roman Catholic church succeeded to a similar

wide-spread dominion in the church, and was facilitated in its usurpations by an alliance with the state.

The woman was arrayed in purple and scarlet, which, it is well known, has been the color of the pontifical robes of popes and cardinals. "Decked with gold and precious stones and pearls;" in the splendor and magnificence of her vestments and ornaments of all kinds, papal Rome has far excelled pagan Rome. Like a fallen woman who prides herself upon her finery, this costly and gaudy array was formerly the boast of papists. Bishop Newton refers to a Romish author, Alexander Donatus, and the same is mentioned by Vitringa, who drew a comparison between ancient and modern Rome, and asserted the superiority of his own church in the pomp and splendor of religion. The whole of Bishop Newton's dissertation on this part of the Apocalypse is exceedingly able and satisfactory; and the author would here acknowledge his indebtedness to this writer for many of the facts introduced to illustrate the striking manner in which the church of Rome answers to the description which is here given. But to proceed: the mitres of one of the popes (Paul II.) was adorned "with diamonds, sapphires, emeralds, chrysolites, jaspers, and all manner of precious stones." Addison, in his travels, speaking of the vast expense in the number, rarity, and richness of the jewels with which one of the Romish images was honored, says that the sight "as much surpassed his expectation, as other sights have generally fallen short of it. Silver can scarce find an admission, and gold itself looks but poorly amongst such an incredible number of precious stones."

Upon her forehead the woman had her name written. This name, as given by our translators, is, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Bloomfield thinks that

mystery is not a part of the inscription, but should be construed in an adjective sense, with *name*, as if it were *mysterious name*. It is worthy of mention here, however, that it has been asserted by some respectable writers, that, prior to the Reformation, the word MYSTERY was inscribed in golden letters on the front of the pope's mitre. But, as it has been controverted by writers on the other side, be this as it may, it cannot be denied that the ancient mitres had on them emblematic inscriptions. *Mystery* was the title under which Paul foretold the Roman apostacy in his second Epistle to the Thessalonians, chap. ii. 7. Papal Rome might be called "Mystery," because she was the "mystery of iniquity," and was the *mystical* Babylon. She styles herself "holy mother," and affects the title "the catholic church," and other vaunting, high-sounding names, designed to secure a superstitious reverence; and therefore may she be styled BABYLON THE GREAT. The mass, purgatory, indulgences, penances, which she has invented, sitting in the temple of God, and affecting divine titles, makes her "the mother of harlots and abominations of the earth."

But understanding *mystery* as having an adjective sense, referring to name, the inquiry naturally arises, in what way "Babylon the Great," applied to ancient heathen Rome, could have been a mysterious appellation. There is no mystery in the application of the name of one celebrated pagan city to another; "but it is indeed a mystery, that a Christian city, professing and boasting herself to be the city of God, should prove another Babylon in idolatry, and in cruelty to the people of God."

The woman is moreover described as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." In the war which papal Rome carried on against the Albigenses and Waldenses, there perished of

these pious Christians one million in France alone. In little more than thirty years after the institution of the order of the Jesuits, there were slain nine hundred thousand Christians. In the Netherlands, during a few years, thirty-six thousand persons perished by the hands of the executioner. It has been estimated that in the persecutions carried on by the Roman Catholic church, more than ten times the number of Christians were massacred than were slain in the whole ten persecutions of the Roman empire. Can it then be supposed, that whilst the latter, or the first merely, of these ten persecutions, that under Nero, is so fully predicted, there is no definite or distinct prediction of persecutions that were to be more sanguinary, and under which the people of God would equally need consolation? Moreover, John says, when he saw the woman drunk with the blood of the saints, he wondered with great admiration. If he had supposed that heathen Rome was meant by the woman, how could what he saw have been a matter of surprise to him? Had he not seen with his own eyes, and himself suffered from, the fierce persecutions of Nero? "That a city," remarks Bishop Newton, "professedly Christian, should wanton and riot in the blood of Christians, might well be a subject of astonishment."

7 And the angel said unto me, Wherefore didst thou marvel? I will
tell thee the mystery of the woman, and of the beast that carrieth
8 her, which hath the seven heads, and ten horns. The beast that
thou sawest, was, and is not; and shall ascend out of the bottom-
less pit, and go into perdition: and they that dwell on the earth
shall wonder, (whose names were not written in the book of life
from the foundation of the world,) when they behold the beast that
9 was, and is not, and yet is. And here *is* the mind which hath wis-
dom. The seven heads are seven mountains, on which the woman
10 sitteth. And there are seven kings; five are fallen, and one is,
and the other is not yet come; and when he cometh, he must con-
11 tinue a short space. And the beast that was, and is not, even he is
12 the eighth, and is of the seven, and goeth into perdition. And the

ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the
13 beast. These have one mind, and shall give their power and
14 strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him *are* called, and chosen,
15 and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and
16 nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate
17 and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be
18 fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The wonder of the apostle amounted to perplexity. "Wherefore didst thou marvel?" said the angel-interpreter to him. He then proceeded to explain "the mystery of the woman, and of the beast that carrieth her." (An exposition of this passage, as far as the twelfth verse, was given in the Introduction, where it was attempted to show that the Apocalypse bears internal evidence of having been written during the reign of Nero, or before the destruction of Jerusalem. This of course will render unnecessary any extended account of its meaning here.) In fulfillment of his promise, the angel first proceeds to explain to John the mystery of the beast that carried the woman. He clearly identifies it with the beast that came from the sea, which, we have shown, must be understood as a symbol of imperial Rome. It was this beast that elevated the woman and carried her into power. It was the continuance and support, which she derived from imperial Rome, by which the church of Rome at length came to exercise a similar, or rather a more mighty and extended power over the nations. And here, by the way, another signal proof is suggested, that there is nothing incongruous in

supposing that John, after completing the description of pagan persecutions, should proceed to predict those of papal Rome. If there be, as no one can deny, such an intimate connexion between pagan and papal Rome, if the latter derived its power—that power by which it could become a persecuting power—from the former, instead of being inapposite, would it not be most natural for the prophet to proceed to depict the overthrow of this new form or development of Roman hostility to the gospel of Christ? Nay, would not his work have been fragmentary and incomplete, if he had not done it. When the persecutions of pagan Rome ceased, the old root did not die; a thrifty shoot had already sprung up, which grew rapidly, and soon overtopped the old decayed trunk, casting even a wider and more fearful shadow over the nations of the earth. Paul declares, 2 Thess. ii. 7, that the mystery of iniquity had begun to work in his day. The second beast, or the beast that came up from the land, emblematical of papal Rome, exercised all the power of the first beast, and caused the inhabitants of the earth to worship the first beast.

In the eighth verse there is what may be very naturally explained, as an allusion to the popular belief in regard to Nero, that after disappearing for a time he would come again, as if he had risen from the dead. As the living representative or embodiment of the magistracy of imperial Rome, he is spoken of as "the beast that was, and is not, and yet is." It is only the instructed mind that can understand what is meant here. John must not write what would lay him open to the charge of sedition, but he might employ expressions which the mind, possessed of wisdom or penetration, could understand.

"The seven heads (of the beast that rose from the sea) are seven mountains on which the woman sitteth." Rome was built on seven hills. "And there are seven kings; five

are fallen;" Julius Cæsar, Augustus, Tiberius, Caligula, and Claudius. "One is;" Nero. "And the other is not yet come; and when he cometh, he must continue a short space." Galba, who reigned but seven months, makes the seventh. And then the popular belief in regard to Nero seems to be again brought to view; "and the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Had the expectation in regard to Nero, that, after disappearing for a time, he would come again, been fulfilled, he would have been the eighth; and he might have been said to be of the seven, in allusion to the short reign of Galba, who is generally reckoned as one of the *mock* emperors. It may here be remarked, that it is not necessary to suppose that John entertained the popular belief in regard to Nero's reappearance; but he took advantage of it in describing the reigning emperor, just as our Saviour, as very aptly observed by Professor Stuart, in his Hints on Interpretation, took advantage of a popular belief, when he spoke of unclean spirits, *walking through dry places, seeking rest and finding none*, without expressing any opinion whether it was true or false. It answered his purpose, in describing the reigning emperor, without exposing him to the charge of sedition against the government.

The ten horns (verse twelfth) represent the divisions or kingdoms into which the Roman empire was divided; they were tributary and constituent parts of that empire. The expression, *which have received no kingdom as yet*, shows that these divisions had not been formed at the time the Revelation was seen. The words translated "one hour," might have been rendered, according to Vitringa, "at one and the same time," or, for the same length of time; and then the meaning would be, that although these kingdoms, at the time of the vision, had no distinct existence, they

nevertheless formed constituent parts of the Roman empire. All the provinces of the empire gave their power to the beast; *i. e.*, the imperial magistracy of Rome; especially there was but one mind among them all in executing the edicts of the emperors, in the persecutions they carried on against Christians. The same was true, after the empire became Christian, and the supremacy of the Pope was established; the various kingdoms which acknowledged his supremacy, however much they might have differed in other respects, yet agreed perfectly in contributing of their forces and riches to execute the decretals of the Pope. It is predicted that they should make war with the Lamb; that is, they would persecute the church of Christ; but "the Lamb will overcome them, for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." The angel next explains "the waters," on which the woman was sitting, to be "peoples, and multitudes, and nations, and tongues." This denotes the great extent and numerical strength of the church of Rome. Previous to the Moslem conquests, her dominion was spread over all the principal nations of the earth. It was not limited to those who spoke one language, but included many different "tongues." It is, moreover, predicted that the ten horns shall, in the end, persecute and destroy her whose allies and defenders they have been. Their love will be turned to such hatred that they shall make her desolate, and burn her with fire. But whilst this remains to be fulfilled, is it not true that some earnest has been already given of its final and complete accomplishment? Where is the German empire, the chief pillar of the papacy at the period of its greatest strength? Large portions of it have become Protestant, and hate the woman who was seated on many waters. What a mighty change has taken place in France—that country, the

sovereigns of which did so much to establish the Pope in his usurpations, both ecclesiastical and political! Some of the effects of the French Revolution, which broke out in 1792, were noticed under the sixth vial. True, it is still a Roman Catholic country, but the reformed religion is not only tolerated, but supported by the government. And has not Spain, too, long since insisted upon the banishment of the Jesuits from that country, and even caused the immense revenues of the monastic establishments to be sequestrated to the State? Protestant England once gave its power to the Pope, and Switzerland was one of the battle-fields of the Reformation. The time is coming when the inhabitants of all Popish countries, who now fulfill the divine will by sustaining and perpetuating the power of the beast, will desert and turn against the apostate church, which, by seeking and swaying civil power, has built itself up in the world, and at the same time proved that it did not belong to that kingdom which Christ came to establish, and which he declared was not of this world. That time only awaits the fulfillment of prophecy.

"Behold I come quickly." "The Spirit and the bride say, COME."

CHAPTER XVIII.

1 And after these things I saw another angel come down from hea-
ven, having great power; and the earth was lightened with his
2 glory. And he cried mightily with a strong voice, saying, Babylon
the great is fallen, is fallen, and is become the habitation of devils,
and the hold of every foul spirit, and a cage of every unclean and
3 hateful bird. For all nations have drunk of the wine of the wrath
of her fornication, and the kings of the earth have committed forni-
cation with her, and the merchants of the earth are waxed rich
4 through the abundance of her delicacies. And I heard another
voice from heaven, saying, Come out of her, my people, that ye be
not partakers of her sins, and that ye receive not of her plagues.
5 For her sins have reached unto heaven, and God hath remembered
6 her iniquities. Reward her even as she rewarded you, and double
unto her double according to her works: in the cup which she hath
7 filled, fill to her double. How much she hath glorified herself, and
lived deliciously, so much torment and sorrow give her: for she
saith in her heart, I sit a queen, and am no widow, and shall see no
8 sorrow. Therefore shall her plagues come in one day, death, and
mourning, and famine; and she shall be utterly burned with fire,
for strong *is* the Lord God who judgeth her.

A powerful angel is here represented descending from heaven and enlightening the earth with his glory, proclaiming the fall of Babylon, and her punishment, together with the crimes which deserved it. Babylon is described as becoming the hold of foul spirits, a habitation of demons, and a cage of unclean birds. These are figurative expressions peculiar to the ancient prophets, designed to set forth a scene of utter desolation. The great crime mentioned against Babylon, and for which she is visited with this utter desolation, is her fornication; that is, idolatry. In this spiritual adultery, the kings and inhabitants of Romish countries have almost universally participated

Proof of this has been already adduced. "Tell us not," says the author of Ancient Christianity, "how the few may possibly steer clear of the fatal errors, and avoid a gross idolatry, while admitting such practices. What will be their effect with the multitude? The actual condition of the mass of the people in all countries where popery has been unchecked, gives us a sufficient answer to this question; nor do we scruple to condemn these practices as abominable idolatries. Tell us not how Fenelon or Pascal might extricate themselves from this impiety: what are the frequenters of churches in Naples and Madrid? nothing better than the grossest polytheists, and far less rationally religious than were their ancestors of the times of Numa and Pythagoras."

The apostle records what he heard another voice from heaven say. It commanded the people of God to come out of Babylon, that they might not be "partakers of her sins, and of her plagues." The voice then describes the heinousness of her sins, in the sight of heaven; and declares that her punishment should be in proportion to her crimes. "Double unto her double according to her works." Her plagues shall come in "one day," that is, suddenly; "and she shall be utterly burned with fire." Some insist upon understanding the burning with fire literally, but this is not necessary; it is enough to understand it as strongly figurative of complete destruction.

In the remainder of the chapter the fall of Rome is more fully declared, and the manner in which different classes would be affected by her fall particularly described.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when
10 they shall see the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon,
11 that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man

12 buyeth their merchandise any more: The merchandise of gold,
and silver, and precious stones, and of pearls, and fine linen, and
purple, and silk, and scarlet, and all thyine wood, and all manner
vessels of ivory, and all manner vessels of most precious wood, and
13 of brass, and iron, and marble, And cinnamon, and odors, and
ointments, and frankincense, and wine, and oil, and fine flour, and
wheat, and beasts, and sheep, and horses, and chariots, and slaves,
14 and souls of men. And the fruits that thy soul lusted after are
departed from thee, and all things which were dainty and goodly
are departed from thee, and thou shalt find them no more at all.
15 The merchants of these things which were made rich by her, shall
stand afar off, for the fear of her torment, weeping and wailing,
16 And saying, Alas, alas! that great city, that was clothed in fine
linen, and purple, and scarlet, and decked with gold, and precious
17 stones and pearls. For in one hour so great riches has come to
naught. And every ship-master, and all the company in ships, and
18 sailors, and as many as trade by sea, stood afar off, And cried when
they saw the smoke of her burning, saying, What *city is* like unto
19 this great city! And they cast dust on their heads, and cried, weep-
ing and wailing, saying, Alas, alas! that great city, wherein were
made rich all that had ships in the sea by reason of her costliness!
20 for in one hour is she made desolate. Rejoice over her, *thou* hea-
ven, and *ye* holy apostles and prophets; for God hath avenged you
21 on her. And a mighty angel took up a stone like a great mill-stone,
and cast *it* into the sea, saying, Thus with violence shall that great
city Babylon be thrown down, and shall be found no more at all.
22 And the voice of harpers, and musicians, and of pipers, and trum-
peters, shall be heard no more at all in thee; and no craftsman, of
whatsoever craft *he be*, shall be found any more in thee; and the
23 sound of a mill-stone shall be heard no more at all in thee. And
the light of a candle shall shine no more at all in thee; and the voice
of the bridegroom and of the bride shall be heard no more at all in thee:
for thy merchants were the great men of the earth; for by thy sor-
24 ceries were all nations deceived. And in her was found the blood
of prophets, and of saints, and of all that were slain upon the earth.

The kings of the earth, who have participated in her spiritual adultery, are represented as bewailing her, as they stand beholding her overthrow—"the smoke of her burning." And the merchants of the earth, who have been aggrandized by her superstitions and impostures, as

well as the rulers of Roman Catholic countries, will join in the lamentation over her. The catalogue of the articles of traffic and commerce, which follows, is descriptive of the magnificence, splendor and luxury of papal Rome. The enumeration, in this strikingly descriptive catalogue, closes with "souls of men." Without stopping to show how the various articles here enumerated apply more to the Roman Catholic church than they do to ancient pagan Rome, it will be sufficient to inquire in what sense it could be said that ancient Rome made merchandise of the *souls* of men. But that the papal church has been guilty of this enormous crime is sufficiently proved by her doctrines of purgatory, forgiveness of sins, and indulgences, by which her immense revenues have been supplied. That immense fabric, St. Peter's at Rome, which continues to be the wonder of the world, was erected with the silver and gold procured by the sale of indulgences, that is, by selling to men the privilege of sinning: and what was this but merchandise in immortal souls? It was this very traffic, carried on by the celebrated Tetzel in Germany, which, more than any thing else, served to arouse the intrepid spirit of Martin Luther.

Next the mariners are represented as bewailing her. They had been enriched "by reason of her costliness," *i. e.* in the transportation of her commodities. The Roman Catholic countries of Europe, Spain, Portugal, France, and the far-famed Venice, have stood foremost in commercial pursuits, which consisted, in no small degree, in the transportation of costly articles to be used in buildings, furniture, equipage, dress, &c., gathered from all climes. We are thus relieved from the embarrassment that would be unavoidable, if we understood the prophecy here as relating to ancient Rome, and speaking of it as so largely engaged in maritime trade. We have no difficulty whatever

with the prominent part which seamen take in this lament, understanding it as made over papal, and not pagan Rome. So much of the maritime as is here introduced, is altogether natural, if we understand, by Babylon, the Roman Catholic church; but it is out of place, and unmeaning, if we understand the Roman empire in the time of Nero.

While kings, merchants, and seamen of Romish countries are lamenting the fall of spiritual Babylon, the holy apostles, and prophets, and the inhabitants of heaven, are called upon to exult and rejoice over her. This passage may be thought to breathe the spirit of hostility and revenge; but to approve of, and rejoice in the righteous judgments of God on incorrigible offenders, is no breach of the spirit of benevolence. "Rebuke," observes Edward Irving, in his Introductory Essay to Horne on the Psalms, "is a form of charity; and censure, and excommunication, yea, and total abandonment for a while. Truth is always a form of charity. Christ brought mercy to the earth, and in the Gospel builded for her an ark, in which she might swim over the deluge of cruelty which covereth the earth. Yet how terrible is that Gospel in its revelation to the wicked, how unsparing of the world, how cruel to the flesh, how contemptuous of good-natured formality, how awfully vindictive against hypocrisy." "It is the capital principle of all sound doctrine, that the world is to be destroyed. It is the deep-rooted source of all heretical doctrine, that the world is to be mended. Until the sceptre of the world is broken in pieces, charity can find no room, but is fain to flee into the wilderness. Out of the same charity, therefore, ought the Christian to adopt these expressions of his hatred to the forms and fruits of wickedness, that he expresseth his longing desire that the souls of the wicked should be set free and saved."

To confirm and render more vivid the sudden and utter

destruction of the papal anti-Christ, we have the emblem of a great mill-stone cast into the sea, to represent the violence with which Babylon will be thrown down. Then the music for which she has so long been distinguished will cease; and artists will no more furnish specimens in painting and sculpture to adorn Romish churches. The light of candles shall be put out, and the voice of the bride and the bridegroom shall be heard no more.

Who can pretend that this part of John's prophecy has already been fulfilled? Is not Rome still standing, and, notwithstanding her reverses, flourishing too? Does not the pretended successor of St. Peter still issue his bulls and decretals from the Vatican? Does he not still sit in the porphyry chair, and wear the triple crown? Does not Rome still resound with singers and musicians, and adorn her cathedrals and churches with sculpture and painting? Do not candles, lamps, and torches, still burn on her altars, by day as well as by night?

CHAPTER XIX.

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia! Salvation, and glory, and honor, and power,
2 unto the Lord our God: For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her
3 hand. And again they said, Alleluia. And her smoke rose up for ever
4 and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alle-
5 luia. And a voice came out of the throne, saying, Praise our God, all
6 ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alle-
7 luia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is
8 come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the
9 fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true
10 sayings of God. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

We now enter on the chapter which completes the catastrophe of Rome, and brings to a close Part Fourth, in our analysis of this book. It contains the songs of rejoicing which will be sung when this polluted city is no more.

First, John heard a voice of much people in heaven joining in praises and thanksgiving to God, for the faithfulness of his promise in visiting with judgment an apostate and corrupt church. He also hears the four and twenty elders respond, as they fall down and worship God, saying, Amen; Alleluia. Then came a voice from the throne,

exhorting the servants of God to praise him; and immediately was heard "the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." The *epithalamium* to be sung at the marriage-supper of the Lamb follows. Well may the bride, impatient for the hour when she shall be made ready, arrayed in pure, fine linen, which means *the righteousness of the saints*, cry out, Come, my Lord.

How much cheering consolation must have been received by suffering Christians in former times, and may still be derived by believers, who see the wide-spread errors of apostasy and superstition, from these glorious disclosures of the future triumph of the church!

11 And I saw heaven opened, and behold, a white horse; and he that
sat upon him *was* called Faithful and True, and in righteousness
12 he doth judge and make war. His eyes *were* as a flame of fire, and
on his head *were* many crowns; and he had a name written, that
13 no man knew, but he himself. And he *was* clothed with a vesture
14 dipped in blood: and his name is called The Word of God. And
the armies *which were* in heaven followed him upon white horses,
15 clothed in fine linen, white and clean. And out of his mouth goeth
a sharp sword, that with it he should smite the nations: and he
shall rule them with a rod of iron: and he treadeth the wine-press
16 of the fierceness and wrath of Almighty God. And he hath on *his*
vesture and on his thigh a name written, KING OF KINGS
17 AND LORD OF LORDS. And I saw an angel standing in the
sun; and he cried with a loud voice, saying to all the fowls that
fly in the midst of heaven, Come, and gather yourselves together
18 unto the supper of the great God: That ye may eat the flesh of
kings, and the flesh of captains, and the flesh of mighty men, and
the flesh of horses, and of them that sit on them, and the flesh of
19 all *men*, *both* free and bond, both small and great. And I saw the
beast, and the kings of the earth, and their armies, gathered together
to make war against him that sat on the horse, and against his
20 army. And the beast was taken, and with him the false prophet
that wrought miracles before him, with which he deceived them that

had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with
21 brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

A sublime description of our Saviour and His redeemed, led forth by Him, in battle array, to the last conflict with anti-Christian powers. The white horse, it is proper to notice here, is not an emblem of bloodshed; and the glorious Leader that sat on him, whose name was THE WORD OF GOD, was not clad in the armor of a warrior, but had on His head many *crowns*, and was clothed in a vesture dipped in blood, as an emblem of His great atoning work. The imagery is similar to that employed in describing what John saw when the first seal was opened; which was applied to the early spread of the Gospel. Moreover, the armies which followed him were also upon white horses, and were clothed in fine linen. An angel appears in the sun to call the fowls of heaven to feast on the flesh of those about to fall. This imagery is appropriate to carry out the figure of a battle. The battle ensues; the beast is taken, (the beast that came up from the earth, and has exercised all the power of the first beast, and even caused his image to be worshipped,) and with him the false prophet, i. e. the Romish priesthood, with the Pope at their head, and are "cast alive into a lake of fire, burning with brimstone." "And the remnant were slain by the sword of Him that sat upon the horse, *which sword proceedeth out of his mouth*." This last expression, *which sword*, &c., furnishes another important hint as to the meaning of the highly figurative description of this final conflict. The sword proceedeth out of his mouth, i. e. it is his Word, his glorious Gospel; the sword of the Spirit, we are elsewhere expressly taught, is the Word of God.

The power of the Pope will be suddenly and awfully broken, and no doubt by judgments, and the popish religion destroyed; and then those who had received the mark of the beast, and worshipped his image, shall be slain by the sword of the Spirit, i. e. they shall be converted to be the true and humble disciples of the Lord Jesus Christ. But we do not desire to speak too confidently of the precise meaning of language which remains to be fulfilled. Enough for us to know that the divine purposes are ripening fast; that

> "God is His own interpreter,
> And He will make it plain."

PART FIFTH.

LATTER DAY GLORY; BATTLE OF GOG AND MAGOG; FINAL JUDGMENT; HEAVENLY STATE.—CHAPS. XX.–XXII.

CHAPTER XX.

1 And I saw an angel come down from heaven, having the key of the
2 bottomless pit and a great chain in his hand. And he laid hold on
the dragon, that old serpent which is the Devil, and Satan, and bound
3 him a thousand years, And cast him into the bottomless pit, and shut
him up, and set a seal upon him, that he should deceive the nations
no more, till the thousand years should be fulfilled: and after that he
4 must be loosed a little season. And I saw thrones, and they sat upon
them, and judgment was given unto them: and *I saw* the souls of
them that were beheaded for the witness of Jesus, and for the word
of God, and which had not worshipped the beast, neither his image,
neither had received *his* mark upon their foreheads, or in their hands;
5 and they lived and reigned with Christ a thousand years. But the
rest of the dead lived not again until the thousand years were finished.
6 This *is* the first resurrection. Blessed and holy *is* he that hath part
in the first resurrection: on such the second death hath no power,
but they shall be priests of God and of Christ, and shall reign with
him a thousand years.

Let it be borne in mind that this passage relates to the future; and that it does not become us to embark with untempered zeal in the defense of any theory which is to settle the manner in which every minute particular in the prophecy is certainly to be fulfilled. The nature of the subject dictates modesty and caution. When we come to what is future in a book, containing, as we have seen, in

predictions already fulfilled, so much that is highly symbolical, what need there is of "great wisdom, sobriety and reverence." "The folly of interpreters," observes Sir I. Newton, "has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the event, and his own providence."

That diversity of interpretation, which has resulted from the inquiries of different individuals, equally intent on knowing the mind of the Spirit, and equally sincere in declaring their convictions, ought not to discourage the hope that, as the science of biblical criticism advances, greater uniformity of exposition, even of passages long disputed, will be attained. Whatever difficulties, or whatever difference of views may exist in regard to the right interpretation of Rev. xx. 1–6, it is admitted by all, I believe, to refer to that happy and long-expected period, when all men shall know the Lord. Nearly all evangelical Christians are looking forward to such an era, and are endeavoring to animate their faith and hope by the expectation of its speedy approach. The wild speculations and fancies in which writers on the millennium, in former times, indulged, have, for the most part, been laid aside; and the subject is now discussed in a more sober and rational manner, and more scriptural views are believed to prevail in regard to it. Considerable diversity of opinion, however, will probably exist until the fullness of time is come. We are to exercise great caution and soberness in all our inquiries on this subject, and pray for the presence of that Spirit that

guides into all truth. In regard to every matter not made plain by the word of God, let us patiently wait, until time shall develop and unfold every particular.

The passage now to be examined is the one on which literalists, as they prefer to be styled, mainly rely for proof that Christ is to reign in person, *i. e.* visibly to the eye of sense, on earth during the millennium, and that the saints will be raised from the dead to reign with him. But the more judicious of this class of interpreters cannot, and do not insist on a *literal* interpretation, but admit "that it is a passage which is both figurative and symbolical, and that it cannot be successfully defended on the ground of a strictly literal interpretation."* An angel coming down from heaven, with a great chain in his hand, and the key of the bottomless pit, etc., they admit to be symbolical; but the words, *This is the first resurrection*, they maintain, are expository, and intended to be literally understood. They further admit that the Apocalypse is *figurative* throughout, with the exception of incidental passages, which are expository and of a literal character. Such passages are interwoven with all prophecies, and are necessary, in order to give them a definite meaning or application. In view of such admissions, it is hard to understand how they can claim an exclusive right to be styled *literalists.*

The binding of Satan, and his being cast into the bottomless pit, may be taken as symbolical of a complete arrest of satanic influence, to follow upon the destruction of anti-Christian powers. The destruction of these powers having been foretold, it remained that the powerful agent, who had animated them, whose instruments they had been, should also be punished. He is styled "the dragon," and is the

* See "Essays on the Advent and Kingdom of Christ," by the Rev. J. W. Brooks, ed. Phila., 1840, p. 67, seq.

same mentioned, chap. xii. 3, there described as animating the heathen magistracy of ancient Rome, in carrying on persecution. This suspension of satanic agency among men is to continue a thousand years; and immediately on the binding of Satan, the reign of righteousness and peace will commence. The *millennium* is a name obviously derived from the thousand years here spoken of: it is used to designate that period of signal prosperity to the church of Christ, frequently denominated the latter day glory, which the prophets predicted, when JESUS will be acknowledged King of nations. After the expiration of the thousand years, it is predicted that Satan must be loosed a little season.

In the fourth verse, it is said John saw thrones, and he saw the souls of them "that were beheaded for the witness of Jesus," and that "they lived and reigned with Christ a thousand years." In the fifth verse it is said, "this is the first resurrection." It is from this passage that the advocates of millenarian doctrine undertake to prove that the second visible appearing of Christ will be at the commencement of the millennium, when he will come to reign on the earth, and to raise the dead saints to reign with him. They believe that the general resurrection will not take place until the expiration of the thousand years, thus making two distinct resurrections, and separating the resurrection of the righteous, by a long interval, from the resurrection of the wicked. They believe, in subversion of the commonly received doctrine of the day of judgment, that this day begins with the thousand years, and includes the whole period of the millennium, and that the expression, *judgment was given unto them*, means that judicial authority will be given to our Lord and his saints during the thousand years reign; at the same time they seem to teach that the wicked will not be raised until the thousand years end.

The day of judgment, in their view, instead of being a day when God will vindicate his government before the universe, by adjudicating between the righteous and the wicked, is *that period of time* when all disorders shall cease "in the intelligent universe," (surely it cannot be meant to include the world of lost spirits,) and all iniquity be destroyed.* Another feature of their system is, that the Jews will be restored to Palestine, and raised to high distinction, under the kingly authority of Messiah. They also believe that the church will become a politico-ecclesiastical establishment, with the Lord Jesus as an earthly sovereign at its head, exercising "all that power over the bodies of men and their external circumstances, which is at present exercised by the kings of the earth."† All these features of their system, with the exception, perhaps, of the restoration of the Jews to their own land, and the peculiar honor to be conferred on them they claim, are either distinctly taught, or clearly implied, in Rev. xx. 1–6. I do not mean that this passage is the only one which they adduce in support of their sentiments; nevertheless it is regarded as the "royal prediction," the key which opens many other passages which prove the same doctrines.

Those who hold the opinions above set forth, lay great stress on the word *first*, in the declaration, *This is the first resurrection*, as proving that the nature of the resurrection here spoken of, must be the same as that mentioned at the close of the chapter, *And the sea gave up the dead which were in it*, &c., which evidently describes the final resurrection. Hence they maintain that there will be TWO resurrections; one of the just, at the opening of the mil-

* See preface to The Pre-Millennial Advent of Messiah, by Wm. Cuninghame, Esq., ed. Phila., 1840, p. 15, seq.

† See Anderson's Apology, ed. Phila., 1840, p. 31, seq.

lennium, and another of the unjust, at a long interval subsequent to the former, at the end of the millennium, and that this last resurrection, instead of preceding, will close the day of judgment. But the idea of there being two resurrections, so widely separated as to time, seems to be utterly at variance with the teaching of Scripture. At all events we should expect, when the doctrine of the resurrection is so fully set forth in the New Testament, that any thing so peculiar as the notion of there being two entirely distinct resurrections, would be clearly taught in more passages than one. In 1 Cor. xv., which relates almost exclusively to the resurrection, we should expect to find some intimation that the resurrection of the saints is to precede the resurrection of the wicked by a thousand years, if so peculiar a view of this great doctrine is taught anywhere in the word of God. But in this chapter we learn that there shall be a universal resurrection, "every man in his own order," at the coming of Christ. The coming of Christ is spoken of as one event which points out the time when all shall be made alive, every man in his own order. If, in this chapter, it is made certain at all that the unjust shall be raised, it is made equally certain that they shall be raised at the coming of Christ, when it is declared that they that are Christ's shall be raised.

The following passage, in the fourth chapter of the first epistle to the Thessalonians, is sometimes quoted as referring to the very same *first* resurrection mentioned in the Apocalypse; "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, *and the dead in Christ shall rise first.*" But a moment's examination of the context is all that is necessary to show that the word *first*, in this place, cannot have the meaning which millenarians attach to it in the passage in Rev. xx.; in other words, that it cannot

denote the former of two resurrections, widely distant from each other in point of time. It undeniably refers to the resurrection of the dead saints, before the living ones are caught up into the air: "For this we say unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (precede) them which are asleep." The fact that there is no resurrection alluded to in this passage, except that of those called the dead in Christ, is of no account, inasmuch as the design of the apostle, in speaking of the resurrection, had no tendency to lead him to allude, even remotely, to the resurrection of the wicked. His design was to comfort his brethren, in view of the death of believers, that they should not grieve at their departure, "even as others which have no hope."

The passage in the epistle to the Philippians, where Paul says that he sought to know the fellowship of Christ's sufferings, &c., "if by any means he might attain unto THE resurrection of the dead," cannot clearly be shown to mean any thing more than that Paul earnestly desired to attain unto "the resurrection of life," "the resurrection of the just," "a better resurrection," which will be the reward of all who are faithful to Christ, unto the end. THE resurrection of which Paul speaks so emphatically, is the resurrection of the saints, in distinction from the resurrection of the wicked. This latter could not be an object of desire—it would introduce only to shame and everlasting contempt. Let it here be observed, that we make a clear distinction between the resurrection of the just and the resurrection of the unjust, and admit that the Scriptures seem to teach that the former will precede the latter, but in no such sense as to justify the idea of two resurrection days. It will be distinction enough for believers to be raised up to glory, and I cannot see how any higher dis-

tinction could have been meant, by the Saviour's declaring it would be the special privilege of a believer "that he will raise him up at the last day," John vi. 39, 40. How could such a resurrection cease to be a distinction and a privilege, by supposing that the wicked will be raised on the same day?

It only remains to refer to two or three passages, which require no exposition to show the plainest reader that the resurrection of the righteous and the wicked take place together; *i. e.*, on the day spoken of in Scripture as the last day. In Matt. xxv. 31–46, we have a description of the Son of Man on the throne of His glory, and all nations gathered before Him; we have the process of the judgment—the righteous and the wicked separated—one class entering into the joy of their Lord, and the other going away into everlasting punishment. How men who insist on being regarded as literalists, with such a passage as this before them, can hold to such views of the resurrection, and of the judgment day, as have been stated, it is not easy to understand. Take another passage: John v. 28, 29. "*The hour* is coming in the which all that are in their graves shall hear His voice, and shall come forth—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." How could language more distinctly teach that the resurrection of the righteous and the wicked take place at the same time?

But, even if we admit that the first resurrection is literal, and takes place at the opening of the millennium—long anterior to the general resurrection—it by no means follows that the interpretation of this passage in the Apocalypse—which is adopted by the advocates of millenarian doctrine—is the true one, or the most plausible. It by no means follows that the Saviour will appear visibly to reign as a

Sovereign on earth, or that there will be a visible resurrection of the saints, or any number of them, to reign with Him. If we were compelled to allow that there will be a literal resurrection at the commencement of the millennium, distinguished from the final resurrection, it might still be shown, as far more consistent with the language of the seer, that it will be a resurrection of the martyrs, and the martyrs alone, invisible to men on the earth, and unattended with any pomp or outward tokens. The language, "I saw thrones," may much more naturally, because more in accordance with other parts of this book, be referred to what John saw as taking place in heaven, and exclusively appropriate to that world. Admitting, therefore, that the first resurrection is literal, it by no means follows that the millenarian interpretation, that all the saints will be raised to reign on the earth with Christ, during the thousand years, is the true one. An invisible resurrection of the martyrs to reign with Christ in heaven, is a doctrine very different from that of the millenarians.

But in my view the language, "the souls of them that were beheaded for the witness of Jesus" "lived and reigned with Christ a thousand years," may simply denote—in accordance with the manner in which, as we have seen, other strong and impressive figures and symbols are to be interpreted in this book—that Christ will clearly and manifestly reign, by the universal diffusion of the Gospel —by his spotless example more fully displayed in the daily walk and conversation of Christians—and the Holy Spirit shed abroad more abundantly in their hearts. And as believers more resemble Christ, and possess more of his Spirit in their hearts, they may be said to partake more largely in the honors of His spiritual kingdom, and thus to reign with Him. Christ will in truth *reign* gloriously in the latter day, but it will be by grace in the hearts of

His people; and they will reign with Him, but it will be with the joy and gratitude of beholding His Gospel triumph over all sin and error.

The figure of the resurrection is carried out, vv. 5, 6, to show that whilst the pure principles of the Gospel—which martyrs illustrated in their lives, and in defense of which they died—shall be gloriously revived, and shall flourish, the errors of those who worshipped the beast and his image, as well as their corrupt practices, shall have no existence—no corresponding *reviviscence*. "The rest of the dead lived not again until the thousand years were finished." This refers not at all to the resurrection of the bodies of men, but the point of the antithesis is preserved by referring it to the revival of wickedness which is to take place when Satan is unbound—a prediction, by the way, which is utterly irreconcilable with the millenarian theory. If any parts of the Apocalypse are admitted to be fulfilled, the principle of interpretation, by which those parts are explained, will lead unavoidably to the view now presented of this particular passage. The book abounds with the strongest sensible images to represent moral or spiritual changes and events. How can we arbitrarily lay aside this principle of interpretation when we come to Rev. xx. 1–6, and make that teach that there will be two distinct resurrections of the bodies of men, when there is nothing in any other part of Scripture which, independently of this passage, would have ever suggested the idea? The word of God, on the contrary, clearly teaches that there will be one, and but one, resurrection of the righteous and the wicked. "As the Jews," remarks Dr. Scott, with great force, "expected Elijah to come *personally*, and knew him not when he came, mystically, in John the Baptist, so I apprehend many Christians, and men of the utmost respectability for piety and learning, have fallen

into the same mistake, in expecting a literal and personal resurrection of the martyrs at the opening of the millennium; and they would not know them at first, when they arise in a numerous race of Christians, resembling them in all their most eminent graces."*

As to the particular year or period when the millennium will begin, there appears to be no information in the Word of God; but, on the contrary, we find this declaration among the very last words uttered by our Lord before He was taken up, and the cloud took Him out of the disciples'

* "If I read the Bible right at all, the only throne which the Redeemer is ever to set up on earth, is a throne in the heart. * * * * Other views bring the subject down from its proper eminence. What if the incarnate Son of God should descend from heaven, and take up his abode among men, would this be better for a dying world than the ministration of the Spirit? His bodily presence could only be in one place at a time. * * * But his presence, by the Spirit, in the word and ordinances of his house, can be enjoyed at one and the same moment, wherever men lift up holy hands, without wrath and doubting. * * * Far be it from me to dictate to the Master; I am perfectly willing He should pursue His own plan for regenerating and sanctifying the nations; but I can never be unmindful of the divinely attested fact, that we have already a gift which is far more valuable than the personal presence of the Savior could possibly be. I would not have Him take back His own words, when he says, *It is expedient for you that I go away.* For the world, I would not turn off the eyes of men from the *ministration of the Spirit* to any theory more palpable, or visible, or externally impressive. Living, as we do, in the very midst of the Spirit's reign—that Spirit that was to come in the Redeemer's stead—that Spirit who is the author of our precious revivals—that Spirit who takes of the things of Christ and shows them unto men—what can we wish or wait for more? It is altogether a retrograde movement to be talking now of a revisible throne, and an imposing ritual. * * * For myself, I am free to say, I anticipate no such scenes. It is enough for me to have the sceptre of the blessed Jesus swayed over my affections," &c.—(See "The Ministration of the Spirit," an excellent discourse by Dr. Magie, of Elizabethtown, in the Nat. Preacher.)

sight, "It is not for you to know the times, or the seasons, which the Father hath put in his own power:" Acts i. 7.

7 And when the thousand years are expired, Satan shall be loosed
8 out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the
9 sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came
10 down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

What was before declared, that, after the expiration of the thousand years, Satan should be set at liberty, for a season, is here more fully predicted. He is to come up from his prison and his chains, and go out to deceive the nations; in which work it appears that he will be successful; for it is said that he will "gather them together to battle." These deceived nations are called Gog and Magog. Anciently, this was a general name applied to the barbarous nations in the north of Europe and Asia. But, from the manner in which it is used both in Ezekiel and the passage before us, it is obvious that it is to be understood symbolically, just as Sodom, Babylon, and Egypt are used in this book—and is intended to describe the last enemies of the Christian church who will arise subsequent to the millennium. The opinion that by Gog and Magog is meant nations which will continue idolatrous during the millennium, appears not to have sufficient foundation; and, indeed, to be directly opposed to the many predictions of God's word, which describe this period as one when holiness will fill the earth. It is quite clear, from verse eighth, that Gog and Magog denote the multitudes that will be deceived after the liberation of Satan. Their defeat and destruction are next foretold, together with the finish-

ing stroke to the agency of Satan in the world. And here, again, as to the length of the period from his liberation to his final overthrow, the Scriptures give us no information.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no
12 place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.
13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged
14 every man according to their works. And death and hell were
15 cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

One of the most sublime passages to be found in any writing. "It is so plain that it does not need—so majestic and grand that it exceeds, commentary and paraphrase." It foretells and describes the general resurrection and judgment day. John had a vision of a throne, and the passing away of heaven and earth. Graves open; the sea gives up its dead; and all, both small and great, stand before God. The books are opened; the righteous rewarded; the wicked punished. On this great and awful day, Christ will appear visibly in the clouds of heaven. Behold He cometh in clouds, and every eye shall see Him—not only those who have waited for His advent, but those also who have refused to heed the warning of the church's prayer, Come, Lord Jesus.

CHAPTER XXI.

1 And I saw a new heaven and a new earth: for the first heaven and
2 the first earth were passed away; and there was no more sea. And
I John saw the holy city, new Jerusalem, coming down from God
8 out of heaven, prepared as a bride adorned for her husband. And I
heard a great voice out of heaven, saying, Behold, the tabernacle of
God *is* with men, and he will dwell with them, and they shall be his
4 people, and God himself shall be with them, *and be* their God. And
God shall wipe away all tears from their eyes; and there shall be no
more death, neither sorrow, nor crying, neither shall there be any
5 more pain: for the former things are passed away. And he that sat
upon the throne said, Behold, I make all things new. And he said
6 unto me, Write: for these words are true and faithful. And he said
unto me, It is done. I am Alpha and Omega, the beginning and the
end. I will give unto him that is athirst of the fountain of the water
7 of life freely. He that overcometh shall inherit all things; and I will
8 be his God, and he shall be my son. But the fearful, and unbeliev-
ing, and the abominable, and murderers, and whoremongers, and
sorcerers, and idolaters, and all liars, shall have their part in the lake
which burneth with fire and brimstone: which is the second death.

As the things here foretold follow, in the prophecy, the account of the final judgment, they are therefore to be considered as following that event in the order of time. The 21st chapter describes the New Jerusalem, or the state of heavenly blessedness. Some writers understand this and the concluding chapter as describing the state of the church during the millennium; and there are others who have endeavored to prove that it foretells a period of righteousness to be enjoyed on earth, subsequent to the battle of Gog and Magog, when the paradisaical state will be more fully restored than in the millennium, and continue much longer. But it is to be borne in mind that the predictions contained in this chapter describe events which are to take place

subsequent to the catastrophe of all things, *i. e.* after the first heaven and the first earth have passed away, and are therefore to be viewed as a description of the endless happiness of the saints in heaven, after the resurrection and the last judgment. It would not comport with the present design to enter into the speculations which have been indulged respecting the locality and external state of heaven. Dr. Chalmers has an eloquent sermon in support of the opinion that this earth will be renewed and fitted up for the everlasting abode of the righteous. Suffice it to say, that, wherever located, heaven will be a state of perfect and unending bliss, the inheritance of the righteous, and of the righteous alone; for all others shall have their part in the lake that burneth with fire and brimstone.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying,
10 Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of
11 heaven from God, Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal:
12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names*
13 of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on
14 the west three gates. And the wall of the city had twelve foundations,
15 and in them the names of the twelve apostles of the Lamb. And he that talked with me, had a golden reed to measure the city, and the
16 gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the
17 height of it are equal. And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man,
18 that is, of the angel. And the building of the wall of it was *of* jas-
19 per: and the city *was* pure gold, like unto glass. And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire;
20 the third, a chalcedony; the fourth an emerald; the fifth, sardonyx;

the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth;
21 the twelfth, an amethyst. And the twelve gates *were* twelve pearls; every several gate was one pearl; and the street of the city *was* pure
22 gold, as it were tranparent glass. And I saw no temple therein:
23 for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light there-
24 of. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into
25 it. And the gates of it shall not be shut at all by day: for there
26 shall be no night there. And they shall bring the glory and honor
27 of the nations into it. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life.

In this passage, we have a full and beautiful description of New Jerusalem, the metropolis of the new heaven and new earth. It would be delightful to dwell upon it, after having dwelt so long on the fiery trials of the church, and to show the adaptation of this glorious issue to afford consolation to the afflicted and persecuted people of God in all ages. But the plan which we have pursued, which has been simply to afford an index to the bearing and general scope of the different parts of this book, forbids.

John was carried away in spirit by one of the seven angels, to a lofty mountain, where this glorious vision was granted to him. Observe that the New Jerusalem is called the Lamb's wife; the church militant, calling on her Lord to come, is the bride—the church triumphant rejoicing in her espousals with her exalted Head, the Lamb that was slain, is called His wife.

CHAPTER XXII.

1 AND he showed me a pure river of water of life, clear as crystal, pro-
2 ceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.
3 And there shall be no more curse: but the throne of God and of the
4 Lamb shall be in it: and his servants shall serve him: And they shall see his face; and his name *shall be* in their foreheads. And
5 there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever.

A CONTINUATION of the description of the heavenly state. "A river of water of life," "the tree of life," "no curse," "no night;" such are the figures by which the beatitude of heaven is expressed. "The Saints' Everlasting Rest," by Richard Baxter, furnishes as good an exposition of this description of the New Jerusalem as can easily be found.

6 And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to show unto his ser-
7 vants the things which must shortly be done. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

The day of judgment passed, and the righteous confirmed in everlasting felicity in heaven, the contents of the book with seven seals may be regarded as now at an end. What follows may be considered as of the nature of an epilogue.

The prophecy of this book is attested, and the assurance repeated, that the time was at hand for the series of predictions it contains to begin to be accomplished.

8 And I John saw these things, and heard *them.* And when I had
heard and seen, I fell down to worship before the feet of the angel
9 which showed me these things. Then saith he unto me, See *thou*
do it not: for I am thy fellow-servant, and of thy brethren the
prophets, and of them which keep the sayings of this book: worship
10 God. And he saith unto me, Seal not the sayings of the prophecy
11 of this book: for the time is at hand. He that is unjust, let him be
unjust still: and he which is filthy, let him be filthy still: and he that
is righteous, let him be righteous still: and he that is holy, let him
12 be holy still. And behold I come quickly; and my reward *is* with
13 me, to give every man according as his work shall be. I am Alpha
and Omega, the beginning and the end, the first and the last.
14 Blessed *are* they that do his commandments, that they may have
right to the tree of life, and may enter in through the gates into the
15 city. For without *are* dogs, and sorcerers, and whoremongers, and
murderers, and idolaters, and whosoever loveth and maketh a lie.
16 I Jesus have sent mine angel to testify unto you these things in the
churches. I am the root and the offspring of David, *and* the bright
17 and morning-star. And the Spirit and the bride say, Come. And
let him that heareth say, Come. And let him that is athirst come.
18 And whosoever will, let him take the water of life freely. For I
testify unto every man that heareth the words of the prophecy of
this book, If any man shall add unto these things, God shall add
19 unto him the plagues that are written in this book. And if any
man shall take away from the words of the book of this prophecy,
God shall take away his part out of the book of life, and out of the
20 holy city, and *from* the things which are written in this book. He
which testifieth these things saith, Surely I come quickly: Amen.
21 Even so, come, Lord Jesus. The grace of our Lord Jesus Christ
be with you all. Amen.

John is restrained from paying religious homage to the angel who showed him these things. He is commanded not to seal up the prophecy of this book; and the reason of the command is given, "for the time is at hand," i. e. the fulfillment of the series of predictions was immediately to begin. Then follow promises of reward to the righteous and comminations against the wicked. The Alpha and the Omega, the divine Revealer, is now introduced, speak-

ing in His own person, as if to add his *imprimatur*, in confirmation of the authority of this book.

Then speaks the spiritual bride, the ransomed, but still militant church, with longing desire for the advent of her Lord, COME. The attentive reader will soon perceive that the language, "The Spirit and the bride say come," must be a response to the words of Him who saith, "Behold I come quickly." Many excellent commentators seem to have overlooked this. Henry speaks of v. 17 as a general invitation to all, to come and partake of the blessings of the Gospel. Doddridge and Scott take the same view of it. That the appeal, in the last two clauses of the verse, is to sinners, "let him that is athirst come, and whosoever will, let him take the water of life freely," is undeniable; an appeal evidently suggested, by the address first made to the Son of God, to hasten his coming, and strongly enforced by that entreaty of the church. The passage becomes highly impressive and animated, when viewed as the answer which goes back from the pious on earth to heaven, at the same time echoing a solemn warning in the ears of an ungodly world. In connexion with similar words, in v. 20, "Surely I come quickly: Amen. Even so, come, Lord Jesus," we have a clue to the real intent of this book, viz., the revelation of the coming of Jesus Christ, in mercy to his people and judgment on his foes.

Daubuz says, of v. 17, "This is the response made to the promise of Christ, 'I come quickly,' v. 12." "The Spirit," says Dr. S. Clarke, "means the Holy Spirit in the hearts of believers; 'the bride,' the whole Catholic church." (See D'Oyly and Mant.) "The Holy Spirit," says the French commentary of Calmet, "crying out from the inmost heart of believers, (Rom. viii. 26,) the bride, the church, say to Jesus Christ, come quickly, for

the deliverance of thy saints; come, avenge the wrongs done to thy servants." "This verse (17) contains," says Bloomfield, "the *response* made to the promise of Christ, 'I come quickly,' v. 12; and the Holy Ghost and the church, the spiritual bride of Christ, are represented as inviting all to participate in the blessings of the Gospel." Prof. Stuart's comment is as follows: "The Spirit which animates and guides the prophets, and the bride, i. e. the church, who is anxiously hoping for the coming of Christ, unite in the fervent wish expressed by, Come."

The solemn warning, vv. 18, 19, reminds us how responsible an undertaking it is to interpret God's word. It is not to be supposed that an honestly mistaken criticism, which does not involve a denial of the fundamental doctrines of Christianity, will expose a man's salvation. The spirit of the excellent Doddridge cannot be sufficiently admired, nor too successfully imitated. In a note on this passage, he says, "I have neither designedly attempted to establish anything which did not appear to me to be a doctrine of Scripture, nor drop anything which did appear so; and wherein, through human infirmity, and the want of a closer and more accurate attention, I have failed either way, I commit myself to the mercy of that Redeemer, whose word it is, and whose interest I have endeavored faithfully to serve."

Again, as if to render assurance doubly sure, it is declared that He that testifieth these things will come quickly. Accordingly, some of the predictions of this book began almost immediately to be fulfilled. The fulfillment of others followed; others are now in a process of accomplishment, and all of them, in the fullness of time, will be completed.

Even so, Come, Lord Jesus!

APPENDIX.

OBSERVATIONS ON SOME OF THE PROPHECIES OF DANIEL.

It will not be deemed out of place, before closing this volume, to bestow some attention on those predictions of the book of Daniel in which there are designations of time similar to those in the Apocalypse, and which have been frequently interpreted as referring to the same events.

"Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long shall be the vision *concerning* the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel, viii. 13, 14. Every reader will perceive, that the question, How long? refers to the accomplishment of the vision of the ram and he-goat, contained from the second to the twelfth verse of this chapter. "And I saw in a vision; (and it came to pass, when I saw, that I *was* at Shushan, *in* the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes and saw and behold, there stood before the river a ram, which had *two* horns, and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither

was there any that could deliver out of his hand; but he did according to his will and became great. And as I was considering, behold, an he-goat came from the west, on the face of the whole earth, and touched not the ground: and the he-goat *had* a notable horn between his eyes. And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground; and stamped upon him; and there was none to deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong the great horn was broken; and for it came up four notable ones, toward the four winds of heaven; and out of one of them came forth a little horn which waxed exceeding great toward the south, and toward the east, and toward the pleasant *land*. And it waxed great *even* to the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them. Yea, he magnified *himself* even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered."

It will also be perceived, that from the nineteenth to the twenty-sixth verse, the angel Gabriel is telling Daniel the meaning of the vision of the ram and he-goat, which he had sought to know. "And he said, Behold I will make thee know what shall be in the last end of the indignation; for at the time appointed the end *shall be*. The ram which thou sawest having *two* horns *are* kings of Media

and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of the kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own powers, and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." We have an angel for the interpreter of Daniel's vision; by whom we are distinctly told that the ram with two horns which Daniel saw standing before the river are the kings of Media and Persia, to whom the Hebrews, after the fall of the Assyrian empire, were in bondage. The Medo-Persian empire, under Cyrus, became the mightiest power on the face of the earth.

We are also told that the rough goat, with the great horn between his eyes, was the king of Greece, which such writers as Josephus, Prideaux and Rollin, and the whole mass of commentators understand as referring to Alexander the Great. By the breaking of the great horn is meant the death of Alexander, who fell a victim to intemperance at an early age, in the midst of his conquests; in consequence of which his kingdom was divided into four parts, between his four principal generals, Cassander, Lysamichus, Ptolemy, and Seleucus, who are represented in the prophecy, by the four horns that came up, when the great horn was broken.

We are now brought to the principal part of the vision;

viz. the coming forth of the little horn, out of one of the four horns. It is to the continuance of this part of the vision that the question, "How long shall be the vision?" &c., refers. It was made known to Daniel that it was by the little horn that the daily sacrifice should be taken away, and the place of the sanctuary cast down. And it was to the duration of these oppressions and outrages against the Jews that the question, which Daniel heard one saint proposing to another, referred.

It remains, then, for us to determine who was the "little horn," and to show whether the events here predicted took place within 2300 days. This can be done only by placing the events predicted side by side with those of accredited history, and showing that the former correspond or answer to the latter. Seleucus Nicator, one of the four generals, among whom the empire of Alexander the Great was divided, reigned in Syria and the East. Antiochus Epiphanes was one of his successors. This most cruel persecutor of the Jews, I shall show, was the "little horn," and also that the duration of the events here predicted respecting him, took place in 2300 literal days.

Antiochus Epiphanes succeeded his brother, Seleucus Philopator, on the throne in the year 175, B.C. But a short time elapsed before he commenced his cruel and bloody persecution of the Jews. The prediction says, "It (the "little horn") waxed great, even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host." "He shall also stand up against the Prince of princes." This language foretells his peculiar enmity and opposition to the divine religion of the Jews, and against God himself. "The host," and "the stars" are symbolical expressions, meaning spiritual teachers or guides; they refer there-

fore to the priests; and the expression "the prince of the host," means the chief priest; and "the Prince of princes," God. By consulting Maccabees or Josephus we discover how remarkably this part of the vision was fulfilled. Onias was high-priest at the time Antiochus ascended the throne. It was an office of great honour and emolument. Onias had a profligate brother named Jason, who offered the king a large sum of money if he would depose Onias from the high-priesthood and bestow the office on him. He was successful. But Menalaus, another profligate brother, offered a larger sum, and Jason was almost immediately supplanted. At his suggestion, the temple was rifled of its golden vessels to pay tribute. The excellent Onias, the lawful high-priest, sternly rebuked the sacrilege of Menalaus, in consequence of which, to escape threatened vengeance, he was compelled to fly to a place of concealment. From this he was allured, and was murdered by Andronicus, under the authority of Antiochus, 171 B.C.

Thus early had the "little horn" *waxed great even to the host of heaven*, and *magnified himself even to the prince of the host*. We, then, date the commencement of the 2300 days in the latter part of the year 171, B.C. From this period, until the time of his death, this bloody persecutor, Antiochus, was engaged, at only slight intervals, in massacres of the Jews, and the most barbarous assaults upon their religious rites. With the exception of the sufferings of the Jews at the siege and destruction of Jerusalem by the Romans, there is nothing in their history, as a nation, which can be compared with what they endured in consequence of his aggressions. In 170, B.C., he murdered the Jewish ambassadors at Tyre, and marched an army to Jerusalem, and abandoned the city to the fury of his soldiery, for three days, who slaughtered no less than 80,000 Hebrews. At the same time he profaned the

temple, entering the holy of holies himself, and plundering it of the sacred utensils, all of gold. These atrocities were all occasioned, because during his absence, Jason had succeeded in deposing his brother from the high-priesthood, and had made himself master of the city.

In the year 168, B.C., two years after the horrible atrocities just alluded to, he sent an army of 22,000 men against Jerusalem, to destroy it—to put all the men to the sword, and seize all the women for slaves. It was on the sabbath day that this dreadful tragedy was enacted. The men who were assembled in the synagogues were massacred in cold blood. The city was fired in several places. Soldiers were stationed in the temple itself, with orders to destroy all who came there to worship; so that the daily sacrifice which had been offered so many years, without interruption, according to the prediction, ceased. Antiochus next issued a decree, the object of which was, the extirpation of the Jewish religion. He commanded all his subjects, of every nation, to renounce their religious ceremonies, and to worship the same gods he did. He suppressed all the usages of the Mosaic law; laid waste the temple, and burnt the sacred writings of the Jews; and placed the statue of Jupiter Olympius upon the altar of the temple. Now was fulfilled the setting up of the abomination of desolation in the holy place, and the taking away of the daily sacrifice. These events took place in the year 168, B.C., as already mentioned; and it was at this point, as I shall show in the sequel, that the period denoted by the "time, times, and dividing a time," or three years and part of another, commenced.

But let us follow Antiochus to the end of his sanguinary career. The manner of the death of this "king of fierce countenance," as the prediction describes him, was also intimated,—"he shall be broken without hand;" that is,

he was not to fall by the hand of man. He had gone into Persia for the purpose of levying tribute, and while there the tidings reached him of the defeat of his forces by Judas Maccabeus. Awfully enraged, he immediately started for Jerusalem, uttering the most fearful maledictions against the whole nation of the Jews. On his journey, the news of the defeat of another of his generals met him. "Immediately he commanded his charioteer," says the historian, Rollin, "to drive with the utmost speed, in order that he might sooner have an opportunity of fully satiating his vengeance; threatening to make Jerusalem the burying-place of the whole Jewish nation. He had scarcely uttered that blasphemous expression, when he was struck by the hand of God." Notwithstanding the excruciating torments that racked his body, he bade his charioteer drive on, until he fell from his chariot and died a loathsome death, worms crawling from his body, and the flesh falling away from his bones by piecemeal. Thus perished this scourge of the Jewish nation, 164 B.C.

Now let us look for the end of the period 2300 days. It is equal to six Jewish years (counting 360 days to a year) and 140 days. As noticed before, this period commenced in the year 171, B.C.; supposed August 5th; counting on six Jewish years, and 140 days=2300 days, and it will bring us to December 25th, 165 B.C., when Maccabeus purified the temple, and re-established the daily sacrifice.

Daniel had the vision of the ram and he-goat, or the four horns and the little horn, during the reign of Belshazzar, 553 B.C. Having considered the meaning of this vision, in the first place, and pointed out the events by which it was fulfilled, we are the better prepared, I trust, to bestow more attention on other visions recorded in this book, and to perceive that the times specified, which by

some have been regarded as equivalent to certain periods in the Apocalypse, and as having a similar application, are likewise to be understood according to their obvious and literal import; and that thus understood, they more naturally agree with the design of the writer than to understand them as having a symbolic sense.

THE FIRST VISION OF NEBUCHADNEZZAR.

DAN. II.

31 Thou, O king, sawest, and behold a great image. This great image
whose brightness *was* excellent, stood before thee; and the form
32 thereof *was* terrible. This image's head *was* of fine gold, his breast
33 and his arms of silver, his belly and his thighs of brass. His legs
34 of iron, his feet part of iron and part of clay. Thou sawest till
that a stone was cut out without hands, which smote the image
upon his feet *that were* of iron and clay, and brake them to pieces.
35 Then was the iron, the clay, the brass, the silver, and the gold,
broken to pieces together, and became like the chaff of the summer
threshing floors; and the wind carried them away, that no place
was found for them: and the stone that smote the image became a
36 great mountain, and filled the whole earth. This is the dream;
37 and we will tell the interpretation thereof before the king. Thou,
O king, *art* a king of kings: for the God of heaven hath given
38 thee a kingdom, power, and strength, and glory. And wheresoever
the children of men dwell, the beasts of the field and the fowls of
the heaven hath he given into thy hands, and hath made thee ruler
39 over them all. Thou *art* this head of gold. And after thee shall
arise another kingdom inferior to thee, and another third kingdom
40 of brass, which shall bear rule over all the earth. And the fourth
kingdom shall be strong as iron: forasmuch as iron breaketh in
pieces and subdueth all *things:* and as iron that breaketh all these,
41 shall it break in pieces and bruise. And whereas thou sawest the
feet and toes, part of potters' clay, and part of iron, the kingdom
shall be divided; but there shall be in it of the strength of the iron,
42 forasmuch as thou sawest the iron, mixed with miry clay. And *as*
the toes of the feet *were* part of iron, and part of clay, *so* the king-
43 dom shall be partly strong, and partly broken. And whereas thou

sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as
44 iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand
45 forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

As God made known the dream itself, as well as the interpretation of it to Daniel, it may properly be regarded as a part of the prophecy revealed to him. The great image, or an immense human figure, is a striking symbol of the power of earthly kings. The different parts of this image were designed to represent a succession of mighty empires; and they in fact designate the great outlines of human history. This first vision, therefore, is the most comprehensive contained in the book of Daniel. Regarding the stone, cut out of the mountain without hands, which smote the image, and broke it into pieces, as an emblem of the kingdom set up by the God of heaven, we have five great empires, in the order of their succession, extending to the Millennium.

1. The Assyrian or Babylonian.
2. The Medo-Persian.
3. The Grecian or Macedonian.
4. The Roman.
5. The Kingdom of Christ.

The head of the image was of fine gold. Daniel interpreted this to mean Nebuchadnezzar and the dynasty to which he belonged. The Babylonian empire was one of the most powerful of antiquity. It was united to the Assyrian empire by Esarhaddon, in the year 681, B.C

Nebuchadnezzar, to whom Daniel said, "Thou art this head of gold," was the most powerful monarch of this vast empire; Daniel styles him, "a king of kings." The immense wealth of Babylon, from the spoils taken in war, and the tribute paid by conquered nations, is proverbial; and the magnificence and splendour of that celebrated capital, as described by profane historians, are almost incredible.

But notwithstanding the riches and extent of Nebuchadnezzar's empire, its end was made known to him. Daniel did not hesitate to interpret that part of his dream which related to its overthrow, "after thee shall arise another kingdom." It was in the second year of his reign, 604 B.C., that Nebuchadnezzar had his vision—in less than 70 years after, 538 B.C., in the reign of Belshazzar, Babylon was taken by Cyrus.

The Medo-Persian Empire.

Cyrus, during the life of his uncle Cyaxares, who in Scripture is styled, Darius the Mede, held the empire conjointly with him. Darius died in the year 536, B.C., and Cyrus was sole monarch. His kingdom is represented in the image by the breast and arms of silver, and is said to be "inferior" to that of Nebuchadnezzar. He did not carry his conquests so far, and his empire was not so rich and powerful. It lasted 204 years, and was succeeded by

The Grecian or Macedonian Empire.

This third kingdom, which was to bear rule over all the earth, was represented in the image by the belly and thighs of brass. Darius Codomannus was the last of the Persian kings. Alexander the Great invaded Persia in 334, B.C., and shortly afterwards overthrew the empire, and established another, known as the Macedonian. His

dominions were so extensive, that he is said to have conquered the whole world. At his death they were divided among his four generals, who were regarded as the successors of Alexander, and the several parts over which they reigned as still the Macedonian empire.

In Daniel's vision of the ram and he-goat, as we have already seen, the first beast was a symbol of the kings of Media and Persia; the rough goat was the king of Greece, Alexander the Great; the four notable horns, which came up when the great horn was broken, were the successors of Alexander. Antiochus Epiphanes, the "little horn," ascended the throne of Syria, 175 B.C. In the year 168, B C., Macedonia was reduced to a Roman province, and thus ended the third or brazen kingdom.

The Roman Empire.

The legs of the image, of iron, his feet part of iron and part of clay, represented the fourth kingdom. The Jews both before and since the advent of Christ, understood the Roman empire to be the fourth kingdom of Daniel; and during the first three hundred years of the Christian era, this was the universal opinion in the church. It is compared to iron, because iron breaketh in pieces other metals, and the Romans subdued all the former kingdoms, and established an empire which embraced them, and was stronger than any of them. By the iron being mixed with clay is meant, that barbarous nations, not included in the preceding empires, were incorporated in the Roman. At length this immense empire was divided into ten parts or kingdoms, represented by the toes of the image, and the remains of which still exist.

THE KINGDOM OF CHRIST.

The stone cut out of the mountain without hands represents this fifth and last kingdom. It was to be set up by

the God of heaven, and never to be destroyed. By it, the iron, the clay, the brass, the silver, and the gold, were to be broken in pieces, and become like the chaff of the summer threshing-floors, carried away by the wind. This kingdom was not to be established by victorious armies, or human power, but by an invisible agency, as a stone cut out without hands; and in this it would be distinguished from all preceding kingdoms, and be known as the kingdom of the great God of heaven. At length as the stone consumes all other kingdoms, it becomes a great mountain and fills the earth.

"In the days of these kings," that is, in the days of the emperors of Rome, this kingdom was to be set up. Christ was born while the Roman empire was in its strength. The stone has smitten the image upon its feet, the old Roman empire has been broken in pieces; and it will continue to smite until all its remains are consumed, and that great ecclesiastical usurpation, represented in the Apocalypse by the woman whom the beast carried, which has perpetuated the old empire, or the fourth kingdom, in some degree of unity and strength, is overthrown. Then will the stone become a great mountain and fill the earth; then will the kingdom, and the greatness of the kingdom, under the whole heaven, be given to the people of the saints of the Most High. The mountain which is to fill the earth is a figure of the church, or the kingdom of Christ, during the Millennium. In this prophecy, therefore, we have foretold the overthrow of every persecuting power, every thing that exalteth itself against God, and the coming in of that glorious era foretold by John in the twentieth chapter of the Apocalypse.

NEBUCHADNEZZAR'S SECOND DREAM.

DAN. IV.

10 Thus *were* the visions of my head in my bed; I saw, and behold a
tree in the midst of the earth, and the height thereof *was* great.
11 The tree grew, and was strong, and the height thereof reached unto
12 heaven, and the sight thereof to the end of all the earth: The leaves
thereof *were* fair, and the fruit thereof much, and in it *was* meat for
all: the beasts of the field had shadow under it, and the fowls of
the heaven dwelt in the boughs thereof, and all flesh was fed of it.
13 I saw in the visions of my head upon my bed, and behold, a watcher
14 and a holy one came down from heaven; He cried aloud, and said
thus, Hew down the tree, and cut off his branches, shake off his
leaves, and scatter his fruit; let the beasts get away from under it,
15 and the fowls from his branches. Nevertheless, leave the stump of
his roots in the earth, even with a band of iron and brass, in the
tender grass of the field; and let it be wet with the dew of heaven,
16 and *let* his portion *be* with the beasts in the grass of the earth. Let
his heart be changed from man's, and let a beast's heart be given
17 unto him; and let seven times pass over him. This matter *is* by
the decree of the watchers, and the demand by the word of the holy
ones; to the intent that the living may know that the Most High
ruleth in the kingdom of men, and giveth it to whomsoever he will,
and setteth up over it the basest of men.

This, as interpreted by Daniel, related wholly to Nebuchadnezzar, and does not in this work require any special notice.

THE FIRST VISION OF DANIEL.

DAN. VII.

2 Daniel spake and said, I saw in my vision by night, and behold, the
3 four winds of the heaven strove upon the great sea. And four great
4 beasts came up from the sea, diverse one from another. The first
was like a lion, and had eagle's wings; I beheld till the wings
thereof were plucked, and it was lifted up from the earth, and made
stand upon the feet as a man, and a man's heart was given to it.
5 And behold another beast, a second, like to a bear, and it raised up
itself on one side, and *it had* three ribs in the mouth of it between

the teeth of it: and they said thus unto it, Arise, devour much flesh.
6 After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four
7 heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.
8 I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn *were* eyes like
9 the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as*
10 burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the
11 books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain,
12 and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away:
13 yet their lives were prolonged for a season and time. I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they
14 brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom, *that* which shall not be destroyed.
17 These great beasts, which are four, *are* four kings, *which* shall
18 arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever
19 and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces,
20 and stamped the residue with his feet; And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake
21 very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed

22 against them; Until the Ancient of days came, and judgment was
given to the saints of the Most High; and the time came that the
23 saints possessed the kingdom. Thus he said, The fourth beast shall
be the fourth kingdom upon earth, which shall be diverse from all
kingdoms, and shall devour the whole earth, and shall tread it down,
24 and break it in pieces. And the ten horns out of this kingdom *are*
ten kings *that* shall arise: and another shall rise after them; and he
25 shall be diverse from the first, and he shall subdue three kings. And
he shall speak *great* words against the Most High, and shall wear
out the saints of the Most High, and think to change times and
laws: and they shall be given into his hand until a time and times
and the dividing of time.

This vision, we are told, was in the first year of Belshazzar; that is, about fifty years after the vision (of the great image) of Nebuchadnezzar. It has been frequently explained as revealing the same great empires which had been foretold by Daniel in his interpretation of Nebuchadnezzar's dream. The first beast, a lion with an eagle's wings, has been understood to denote the kingdom of Babylon; the second, a bear with three ribs in its mouth, the kingdom of the Medes and Persians; the third, a leopard with four wings, the kingdom of Alexander the Great; the fourth, a beast strong and terrible with iron teeth, the empire of the Romans. But it will be perceived that in regard to the great image of Nebuchadnezzar, inspiration does not leave us to doubt what kingdoms were meant by the different parts thereof. The first, is distinctly declared to be the Babylonian, and the other three are so fully described, and as arising in regular succession, that it is impossible to mistake what kingdoms are meant. But in regard to this vision of Daniel, we have no such explicit mention of the nations to which the four beasts applied; and it certainly appears somewhat gratuitous to suppose that they were intended to designate the same nations. The truth is, that the interpretation of Nebu-

chadnezzar's dream has been taken as a key to Daniel's first vision. But where is the warrant for this? Is it that Daniel's vision is not accompanied by any interpretation? This is not true; it has its own explanation given by a heavenly being who stood near, and to whom Daniel in his perplexity applied. And here it is worthy of notice, that this wise man, to whom the rise of the great empires, as made known in Nebuchadnezzar's dream, was perfectly familiar, never thought of any correspondence between that dream and his own vision, or that what was revealed in the latter was only a repetition of what had been revealed in the former. He says, "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me." That the prophet, who was so skilled in understanding mysteries, did not regard the interpretation of Nebuchadnezzar's dream as the key to his own vision, and especially as his vision has its own explanation, in which there is no mention of the four great monarchies in question, goes far to satisfy me that the rise of these monarchies was not meant to be re-foretold, by the four great beasts.

The principal part of the interpretation of Daniel's vision relates to the "fourth beast, dreadful and terrible." All the explanation at first given by the angel was the following; "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." This is all that is said to show what is meant by the first three beasts, the lion, the leopard, and the bear; they were kings that were to arise in the earth. It is unaccountable to me that Bishop Newton, speaking of what is to be understood by the first beast's standing upon the feet as a man, and a man's heart being given to it, should suggest that it may

be "an allusion to the case of Nebuchadnezzar, when in his madness," inasmuch as this monarch was already dead. In the great image, moreover, of Nebuchadnezzar, he was told that he was the head of gold, and that after him should arise another kingdom, on which the same learned writer, just referred to, remarks that the reason of Daniel's speaking of him as the only king might have been, because his kingdom ended so soon after his death, and his successors also were to be considered as nothing, as we do not read of any thing good or great performed by them. As Nebuchadnezzar was dead, how could any of the events in his history have been prefigured by what is said in Daniel's vision of the lion with two wings? And if his kingdom virtually came to an end, at the close of his reign, what propriety is there in supposing that it is again symbolized in the first beast of Daniel's vision.

It was the fourth beast, without a name, but described as dreadful, terrible and strong, with great iron teeth, which occasioned the prophet the greatest perplexity; and accordingly the interpretation of his vision related principally to what was denoted by this terrible monster. In regard to the kings or kingdoms of which the first three beasts were the symbols, I would offer the following suggestions as encumbered with fewer difficulties than any with which I have met in any writer on the prophecies.

The prophet says that he saw in his "vision by night, and behold the four winds of heaven strove upon the great sea." This represents fierce contests among the nations of the earth. The ocean in a storm is a striking emblem of the commotions produced by the struggles of warriors, or warlike nations, for dominion. The striving of the four winds denotes the wide or universal extent of these commotions. We are then to look for such a period in the world, when wars were universal, or nearly so; and out of which

state of things four conquerors divided the dominion of it among themselves—of which conquerors or kings Daniel's four beasts were intended to be the symbolical representatives.

Alexander is said to have conquered the world ; that is, his conquests extended over the principal portions of Europe, Asia, and Africa, the three known divisions of the world. When he destroyed the Persian empire, and entered triumphantly the "golden city," he was virtually the monarch of the world. But his death was the signal for wide-spread commotions—as extensive as the limits of his vast empire; fulfilling his own prediction that his friends would celebrate his funeral with bloody battles. The voice of prophecy had declared that his kingdom should be rent asunder after his death, and not descend to any of his posterity. With the mere shadow of royalty left, the empire was divided into thirty-three governments, and distributed among as many of the principal officers. But "this partition," as has been well observed, "was only the work of man, and its duration was but short. That Being who reigns alone, and is the only King of ages, had decreed a different distribution. He had assigned to each his portion, and marked out its boundaries and extent, and this disposition alone was to subsist." The partition foreordained of Heaven was that prefigured by the four horns which came up when the great horn of the rough-goat was broken, and more fully predicted in this vision of the four beasts. The empire of Alexander being cut up as already mentioned, a series of bloody, desolating wars commenced, and a period of confusion, anarchy, and crime, said to be without a parallel in the history of the world. This state of things continued for more than twenty years. It was then that the four winds strove upon the great sea. At length, after the battle of Ipsus, 301

B.C., the empire was divided into four kingdoms, and "four kings" arose "out of the earth." Cassander had Macedonia and Greece; Lysimachus, Thrace and Bithynia; Ptolemy had Egypt, and Seleucus, Syria and the East.

That these conquerors were represented to the prophet under the form of fierce beasts of prey, may be accounted for on the ground of the destructive wars which they waged, and because they were the supporters of tyranny and false religion in the world. They were sanguinary, barbarous princes, inhuman and cruel to their enemies, and even their own subjects. It is an easy matter to discover fanciful resemblances between these wild beasts, and particular rulers and their empires, and such comparisons have sometimes been pursued to an almost ridiculous extent. In regard to the first three beasts, they occupy so small a space in the interpretation, that, perhaps, it is the safer course simply to regard them as symbolical, according to what is intimated above, of the cruelty and tyranny of the kings whom they represented. If anything beyond this is to be looked for, it must be some general point of likeness, rather than a minute resemblance. Understanding, therefore, Daniel's vision of the four beasts as a prediction of the divided empire of Alexander—the first one, the lion with eagle's wings, may properly be considered as representing the kingdom of Cassander, which was composed of Macedonia and Greece. This, by way of eminence, was the country of the great conqueror, his native land, from which he went forth on his victorious career. It was a land of heroes, and a land in which flourished philosophy and the arts; and it was, in a peculiar sense, the empire of Alexander, and its king, his successor. A lion with the wings of an eagle, was the appropriato emblem of this noblest of all ancient lands, the birth-placo

of world-renowned philosophers, poets, and warriors. But its glory had begun to pass away, and its classic age had nearly expired before Cassander ascended the throne. The prophet beheld till the wings of this beast had been plucked. Cassander reigned but six or seven years, and soon after his death, a fierce controversy arose between two of his sons for the crown. Lysimachus, king of Thrace, had seized all the territory pertaining to this kingdom in Asia; Ptolemy had conquered Cyprus; and Seleucus, Cilicia. These three kings, who had shared with Cassander in the partition which was made of Alexander's empire, at length formed an alliance, in which they engaged Pyrrhus, the famous king of Epirus, who invaded Macedonia on one side, while Lysimachus did the same on the other. The country was subdued, and the cities and provinces shared between them. Neither seas nor mountains, nor uninhabitable deserts, could suffice as barriers to the avarice and ambition of these princes. Never were more treaties made than by Alexander's successors, and never were they violated with less conscience and more impunity. They plucked the wings of the first beast, and the people that were once lion-hearted, and spread their conquests over the entire known world, became humbled by their fortunes, and tamely submitted to the yoke of foreign despots. It should be added that Greece once more became a republic, and both it and Macedonia were absorbed in the Roman empire long before the other kingdoms had been subdued by that mighty power.

The second beast was like a bear, and it raised up itself on one side, and it had three ribs in the mouth of it. This may be understood as a symbol of the kingdom of Lysimachus, which comprised Thrace, Bithynia, and at

length, a part of Macedonia. He was slain in a war against Seleucus, after having himself shed much blood.

The third beast was like a leopard, which had upon the back of it, four wings of a fowl. It represents the kingdom of the Ptolemies. The symbol, it will be readily perceived, is peculiarly appropriate to Egypt; as in the hieroglyphics, and architectural devices of that country, animals, and even inanimate objects, with the appendage of wings, are exceedingly common. The beast had four heads, which may be understood as referring to the first four Ptolemies, who alone of that dynasty ruled over Judea, and who were all men of great abilities, the most able monarchs of their time, distinguished alike for their valor in the field, and as patrons of the arts and sciences. The last, Ptolemy Philopater, persecuted the Jews, who had been in subjection to the Egyptians from the time of the divison of Alexander's empire, to which there may be an allusion in the expression, that dominion was given to the beast. The other sovereigns of this dynasty were as distinguished for their crimes, as its founder had been for prudence, justice, and clemency.

We come now to the fourth beast, without a name, "diverse from all the beasts that were before it"—a power so terrible, which was to inflict such calamities on God's chosen people, that no beast of prey was deemed a suitable emblem of it. It was the import of this part of the vision that Daniel was most solicitous to ascertain. And the prominence given to it in the interpretation would seem to indicate that the former part of the vision was chiefly designed to be introductory to this, the main part of it, and to assist in its explanation, and not to reforetell the great empires prefigured in Nebuchadnezzar's dream.

This fourth beast must be understood of the dynasty of the Seleucidæ, founded by Seleucus Nicator, one of the

four generals of Alexander, who shared in the last division of his dominions. "This family," observes the commentator Henry, "was very cruel and oppressive to the people of the Jews. And herein that empire was diverse from those that went before, none of whom compelled the Jews to renounce their religion, but the kings of Syria did, and used them barbarously. Their armies and commanders were the great iron teeth with which they devoured and brake in pieces the people of God, and they trampled on the residue of them. The ten horns are then supposed to be ten kings that reigned successively in Syria; and then the little horn is Antiochus Epiphanes, the last of the ten, who by one means or other, undermined three of the kings, and got the government. He was a man of great ingenuity, and is therefore said to have eyes like the eyes of a man; and was very bold and daring, had a mouth speaking great things." Henry suggests this as one of the interpretations of the fourth beast, which had been advanced among the learned.

As to the ten horns, they denote the kings of Syria in their succession, during the subjection of the Jews to them. That three of the horns should be plucked up by the little horn is explained by the angel to mean, that a king should arise under this dynasty, who was to subdue three kings. History is not wanting in material to illustrate the fulfillment of this part of the prediction. Antiochus Epiphanes (the little horn) had been sent by his father, Antiochus the Great, as a hostage to Rome, where he resided thirteen years. Seleucus Philopater, who succeeded Antiochus the Great, as he wanted the services of his brother, probably in some military expedition, sent Demetrius his only son, who was but twelve years old, to Rome as a hostage, in exchange for his brother. But before Antiochus arrived, Seleucus was poisoned by his treasurer,

Heliodorus, who supposed that he could easily seize on the crown. The usurper had a strong party, and another was formed in favor of Ptolemy Philometor, whose mother was sister of the late king. But Antiochus succeeded in expelling Heliodorus, and seating himself on the throne. Thus he acceded to the government, after three kings had been supplanted, Seleucus, Demetrius, the rightful heir, and Ptolemy.

In Daniel's vision of the ram and he-goat, already noticed, the little horn was shown to be a symbol of Antiochus Epiphanes. The facts there stated equally serve to illustrate what is foretold here of the atrocities of this cruel persecutor—"he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." It is unnecessary to dwell upon the well-known history of the sufferings of the Jews under this persecutor, and of his attempts to suppress their religion. It will be sufficient to say, that with the exception of the sufferings of the Jews at the siege and capture of Jerusalem, they never endured anything at all to be compared with the cruelties inflicted on them by Antiochus Epiphanes. It was predicted that they should "be given into his hand, until a time, and times, and a dividing of time." The same period is given in Dan. xii. 7, there expressed, "time, times, and an half;" or more accurately, as in the margin, "part of a time." A time is understood to mean one year—times two years; and the dividing, or part of a time, some portion of another year. This period has been commonly supposed to be equivalent to three years and a half, and the same as the 42 months and the 1260 days, in Revelation. But, if I mistake not, a little attention will serve to satisfy any unbiassed mind, that there is no such period in Daniel as 1260 days. In Dan.

xii. 11, we have 1290 days, and this unquestionably is the period designated in Dan. viii. 25, by "a time, times, and the dividing of time," and in Dan. xii. 7, by "time, times and a part." This was the period during which Antiochus was to wear out the chosen people of God, and think to change times and laws, or the customs appointed by Moses. It was in the month of May, 168 B.C., that he sent an army of 22,000 to subdue and plunder Jerusalem. The city was fired in several places, and soldiers were stationed in the temple to slay all who came there to worship; so that the daily sacrifice was discontinued agreeable to prediction. The temple was purified and the daily sacrifice reinstated by Judas Maccabeus, Dec. 25th, 165 B.C.; so that if we take the 25th of that month, in which the daily sacrifice ceased, and the Mosaic ritual was abolished, from which to reckon, we have the period, "a time, and times, and the dividing of time," or 1290 days, during which the power of the "little horn" was to continue. The Jews, it should be remembered, allowed thirty days to a month, or 360 days to the year.

The second VISION of Daniel, or that which he had in the third year of Belshazzar was first examined, and requires no further notice in this place.

THE SEVENTY WEEKS.

DAN. IX.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Sacred expositors are, in the main, agreed as to the

meaning or accomplishment of this prediction. The children of Israel were in captivity in Babylon; and the seventy years of their bondage, as predicted by Jeremiah, were drawing to a close. Daniel had been consulting that prediction, and convinced that the time for its fulfillment was near at hand, he set his "face unto the Lord God, to seek by prayer and supplications." And while he was praying, the angel Gabriel was sent to foretell a more glorious event than deliverance from the Babylonish captivity, the coming of Messiah.

The seventy weeks, i. e. seventy times seven = 490, denote the number of years when the events predicted would take place. Daniel had been meditating on the seventy *years* of exile in Babylon, and hence it is natural to suppose that it was to years the angel referred by the number, 70 sevens. In the twenty-fifth verse, the angel indicated the event at which the 490 years had their beginning; viz. "the going forth of the commandment to restore and rebuild Jerusalem." There are no less than three decrees mentioned by Ezra to restore and rebuild Jerusalem. The first in the first year of Cyrus, (Ezra, ch. i.) 536 B.C. The second, in the reign of Darius Hystaspes, (Ezra, ch. vi.) 518 B.C. The third, in the seventh year of Artaxerxes, called also Ahasuerus, (Ezra, ch. vii.) 457 (according to Usher) before Christ. The decrees of Darius and Artaxerxes were merely confirmatory of the decree of Cyrus; but we must reckon from *the going forth* of the last decree. Add to 457 the age of Christ, 33 years, and we have the end of the definite period 490 years, at which reconciliation was to be made for iniquity, and everlasting righteousness was to be brought in. This remarkable prophecy closes with a prediction of the invasion of Palestine by the Romans, the destruction of Jerusalem and the temple, and the cessation of the sacri-

fice, the holy place being overspread by the abomination that maketh desolate. It is this prediction in Dan. ix. 27, which our Lord, Matt. xxvi. 15, applied to the Romans, "When ye shall see the abomination of desolation, which was spoken of by Daniel the prophet standing in the holy place," &c.

DANIEL, CHAP. X.

The vision of Daniel, recorded in the tenth chapter, was designed to confirm that which had already been "noted in the scripture of truth"—that the Persian empire would be overthrown by "the prince of Grecia," Alexander the Great.

DANIEL, CHAP. XI.

1 Also I, in the first year of Darius the Mede, *even* I, stood to confirm
2 and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches, he shall stir up all against the realm of Grecia.

Cyrus, who held the empire conjointly with his uncle, Darius the Mede, was upon the throne at the time this revelation was made to Daniel, by the man clothed in linen. The "three kings in Persia," who succeeded him, whose reigns are here predicted, were Cambyses, his son, 528 B.C.; Smerdis, the usurper, 522 B.C.; Darius Hystaspes, 521 B.C. "The fourth" was Xerxes, the great. He was one of the most celebrated rulers of antiquity, and it was foretold that he should "stir up all against the realm of Grecia." This he did; for at the head of the greatest army ever mustered, he crossed the Hellespont for the invasion of Greece.

3 And a mighty king shall stand up, that shall rule with great domin-
4 ion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

This part of the prophecy unquestionably relates to Alexander the Great. In Nebuchadnezzar's dream his empire was foretold as the "kingdom of brass" which should bear rule over all the earth. In Daniel's second vision it was foretold by the image of a he-goat of great size, which was to invade the empire of the Medes and Persians, from the west, advancing with such rapidity as to seem not to touch the ground. Alexander, the founder of this empire, is here described as extending his dominions far and wide, and ruling with absolute power over the nations vanquished by him. But his empire was to be of short continuance; it was to be divided "toward the four winds of heaven," or into four great kingdoms. The history which so fully illustrates this part of the prediction, has already been sufficiently noticed. Macedon, Thrace, Egypt, and Syria, were the kingdoms into which his empire was divided; and for others than his own posterity. These prophecies were shown to Alexander by the Jewish high priest, when the conqueror visited Jerusalem on his way to invade Persia.

5 And the king of the south shall be strong, and *one* of his princes;
and he shall be strong above him, and have dominion; his domin-
6 ion *shall be* a great dominion. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

"The king of the south" was Ptolemy Lagus, or Soter,

as he is sometimes called, who was king of Egypt, which was situated south of Judea. Syria was on the north, which kingdom, at the partition of the empire, fell to Seleucus Nicator. Henry suggests the reason why the sovereigns of Syria and Egypt are so particularly referred to by the prophet—they were "strong," i. e. carried on war against the people of God. The Jews were at first in subjection to the Ptolemies, and were cruelly persecuted by Ptolemy Philopater, who attempted to penetrate into the most holy place of the temple. About 40,000 of them were slain at Alexandria. But the *king of the north* was strong above "the king of the south;" the people of God suffered far more from the Seleucidæ than they did from the Lagidæ or the Ptolemies. Antiochus the Great, to whom they submitted at first, treated them well; but Antiochus Epiphanes went far beyond Ptolemy Philopater in his atrocities and cruelties towards the Jews. But the kings of Egypt and Syria were also strong in respect to the extent of their dominion. Most of the maritime provinces of Asia Minor, with Egypt, Cœle-Syria, Arabia, and Palestine, were included in the empire of the Ptolemies; but the Seleucidæ are said to have had no less than seventy-two kingdoms under them, so that their dominion was much more extensive than that of the kings of Egypt. The dynasty set up by Seleucus Nicator, was in fact much more powerful than that of any other of Alexander's successors.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

This is a most remarkable prediction. It is a circum-

stantial account of events most extraordinary in their nature, given more than 300 years before they took place. It is foretold here that *in the end of* (appointed) *years*, that is, not far from 70 years after the partition of the Macedonian empire, the kings of Syria and Egypt, mentioned in the preceding verse, should conclude a treaty of peace; that the daughter of Ptolemy should marry the king of Syria; but that she should be divorced, and both her husband and her father should be cut off. The facts of history are these: Seleucus Theos, and Ptolemy Philadelphus, had been engaged in war for a long space of time, during which Antiochus lost all the eastern provinces of his empire, beyond the Tigris, by revolt. These disasters led him to desire a peace, and a treaty was accordingly entered into with Ptolemy, by which Seleucus agreed to divorce his wife Laodice, and marry Berenice the daughter of Ptolemy, and to disinherit his children by Laodice, and secure the crown to those of Berenice. Laodice was accordingly repudiated, and the marriage with the daughter of Ptolemy was celebrated with great splendor at Seleucia. Ptolemy, whose health had long been declining, died 246 B.C. The tidings had no sooner reached Seleucus, than he repudiated Berenice and reinstated Laodice. The queen well knew the fickleness of her husband's disposition; she therefore caused him to be poisoned, and concerted artful measures, by which she had her eldest son Callinicus proclaimed king. Not thinking herself secure as long as Berenice and her son lived, she at length found means to have them destroyed. Berenice, her son, and their Egyptian attendants, were murdered in the most inhuman manner at Daphne, where they had taken refuge.

Porphyry, a celebrated infidel, who flourished near the close of the third century of the Christian era, in the

twelfth of the fifteen books which he wrote against the Christian religion, represented the prophecies of Daniel as predictions made after the events to which they refer. He affirmed that they were written by somebody who lived in Judea about the time of Antiochus Epiphanes. To charge the composition with being a forgery, was the only way in which he could resist the evidence of its divine origin; and it is one of the most striking proofs of the "historical correctness and minuteness of the description." But the book of Daniel, besides giving in outline the history of the Syrian and Egyptian monarchies, and particularly the history of Antiochus Epiphanes, contains, as we have seen, predictions which were not fulfilled until long after his day, and others which are not even yet fully accomplished, and will not be till the day of millennial glory. Besides the well-known religious care with which the Jews transcribed and preserved the sacred writings, is utterly irreconcilable with the idea of forgery or interpolation.

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them and shall prevail:
8 And shall also carry captive into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and
9 he shall continue *more* years than the king of the north. So the king of the south shall come into *his* kingdom, and shall return into his own land.

This part of the prophecy declares that a relative of Berenice would come with an army from his kingdom to avenge her death—that he would obtain the victory over "the king of the north," that is, Syria—that he would take captive their princes, and carry their gods and vessels of gold and silver away with him—and that this conqueror would outlive the king of the north. It is also foretold that the king of the south would return into his own land, with-

out effecting the complete overthrow of the king of the north. The facts of history are these; Ptolemy Euergetes, king of Egypt, when he heard of the peril of his sister Berenice, at Daphne, marched a formidable army into Syria, and caused Laodice to be put to death, took from Callinicus, Syria, Cilicia, and several of his eastern provinces, seized 40,000 talents of silver, and 2500 statues, among which were the gods of Egypt which Cambyses had sent into Persia, and carried them back into Egypt. A sedition required Ptolemy to return home, or he would certainly have conquered the entire Syrian empire. He survived Callinicus four or five years.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress

The sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus the Great. Ceraunus succeeded his father, but after a reign of three years, he was poisoned by two of his generals. Accordingly he is almost immediately lost sight of in the prophecy, and the prophet proceeds to give an outline of the leading events in the life of the other son, Antiochus Magnus, or "the Great," who succeeded Ceraunus. His most important enterprises are enumerated, and even the manner of his death intimated. The great forces which had been assembled were directed against Ptolemy Philopater, and in the course of two years, Antiochus had recovered a great portion of Asia Minor, Medea, Persia, and Cœle-Syria. In the year 220 B.C., he marched to the frontier towns (fortresses) of Egypt.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north; and he shall set forth a great multitude; but the multitude shall be

12 given into his hand. *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it.*

Ptolemy Philopater, who is described as an effeminate prince, is at length excited by the threatened invasion of his kingdom, and marches with an army of 75,000 foot and 5,000 horse to meet Antiochus, whose army numbered 62,000 foot and 6,000 horse. Antiochus was routed at Raphia near Gaza, with the loss of 10,000 foot, and 300 horse. Ptolemy, flushed with victory, visited the cities of Cœle-Syria and Palestine, and among others, Jerusalem. Here he offered sacrifices in the temple, and was desirous of entering into the holy of holies. The opposition which the Jews made to it, served but to increase his curiosity. While pressing through to the inner court, he fell speechless to the ground, and was carried off in a state of insensibility. He departed greatly incensed with the Jews, and commenced a cruel persecution against them, 216 B.C., in which "*many* ten thousands," according to one authority 40,000, according to another 60,000, were slain. Instead of strengthening him, it was highly impolitic, to destroy so many of his own subjects.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain
14 years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

After Ptolemy Philopater, who died of intemperance and debauchery, his infant son, Ptolemy Epiphanes, ascended the throne—Antiochus collected a more powerful army than he had before, and marched against Egypt. This was "after certain years;" some twelve or fourteen, after the battle of Raphia. He defeated Scopas, the

Egyptian general, near the sources of the Jordan, and regained the whole country which Philopater had taken from him. About the same time, Egypt was disturbed by seditions, and several of the provinces rebelled against Ptolemy Epiphanes. Scopas sought to dispossess the infant monarch of his crown .and life, and Agathocles and Agathoclea conspired for the regency. Philip of Macedon united with Antiochus in a plan to divide the Egyptian kingdom between them, and the Jews rebelled and joined with Antiochus. A faction among the Jews, however, adhered to the king of Egypt; these are the "robbers," the refractory ones, who "complied with everything required of them, even in opposition to the sacred ordinances of the law," and all to "establish," or help forward the accomplishment of the prophecy. "But they shall fall;" when Antiochus obtained possession of Jerusalem, all these adherents of Ptolemy were banished.

15 So the king of the north shall come, and cast up a mount, and take
the most fenced cities: and the arms of the south shall not with-
stand, neither his chosen people, neither *shall there be any* strength
16 to withstand. But he that cometh against him shall do according
to his own will, and none shall stand before him: and he shall
stand in the glorious land, which by his hand shall be consumed.
17 He shall also set his face to enter with the strength of his whole
kingdom, and upright ones with him; thus shall he do: and he
shall give him the daughter of women, corrupting her: but she shall
18 not stand *on his side*, neither be for him. After this shall he turn
his face unto the isles, and shall take many: but a prince for his
own behalf shall cause the reproach offered by him to cease; with-
19 out his own reproach he shall cause *it* to turn upon him. Then he
shall turn his face toward the fort of his own land: but he shall
stumble and fall, and not be found.

Scopas, the Egyptian general, reconquered Palestine and Cœle-Syria, 199 B.C., but Antiochus, the following year, recovered them, and took Sidon a "fenced" or for-

tified city, Gaza, and other fortified places, notwithstanding the chosen and powerful troops led by Scopas. It was now that his authority became firmly established in Judea, "the glorious land." The garrison which Scopas had fixed in the castle of Jerusalem, defended itself so well, as to require all the forces of Antiochus, and the siege continuing long, the country was "consumed," or drained of its provisions. The Hebrew may be translated "perfected," and then the passage will refer to the many favors shown to the Jews by Antiochus the Great; for they flourished greatly under him. Antiochus was now resolved to make himself master of the "whole kingdom" of Egypt; the "upright ones," or the Jews, were his subjects, and some of them were in his army. He would have marched his army directly into Egypt, but he discovered that the Romans were disposed to favor the cause of the young king of that country; he therefore resorted to stratagem, and gave him his daughter Cleopatra in marriage, that she might betray her husband to him. But she loved her husband better than her father, and was true to his interests. Antiochus now turned in a different direction; he marched westward, and subdued most of the maritime towns of Asia Minor, and several islands, and thus commenced his war with the Romans. His defeat is next foretold. "A prince" or leader, meaning the Roman general, should cause the reproach offered by him to cease. He was vanquished by Acilius, the Roman consul, 191 B.C., and again by L. Scipio, assisted by the king of Pergamos, B.C. 190. He was obliged to submit to the most humiliating conditions of peace, by which, in fact, he and his successors became tributary to the Romans. He fled to Antioch, "the fort of his own land," and was afterwards slain by his own subjects, at Elymais in Persia, near the temple of Jupiter Belus, which he was

engaged in plundering, in order to pay the tribute required by the Romans.

20 Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger nor in battle.

Seleucus Philopater succeeded his father, 185 B.C. In order to raise the tribute demanded by the Romans, 1000 talents annually, he became a tax-gatherer, an extortioner, and caused the glory of the kingdom to cease. "The twelve years of this tribute ended exactly with his life." He was assassinated by his ambitious treasurer, Heliodorus, and thus ended his inglorious reign.

ANTIOCHUS EPIPHANES.

As the leading facts in the history of this king have already been given, nothing more will be necessary here than to indicate the historical facts by which the prophecy was fulfilled.

21 And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

"Vile"—fond of the lowest vices; cruel.—The kingdom belonged rightfully to Demetrius; one party of the Syrians declared in favor of the king of Egypt, and another in favor of Heliodorus; but by flattering the Syrians and the Romans, and Eumenes and Attalus, he obtained the kingdom.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea also the prince of the covenant.

"Arms of a flood"—the forces of Eumenes, by means of which he destroyed the conspiracy of Heliodorus, and overthrew the factions exposed to him. "Prince of the covenant;" Demetrius, his nephew, the lawful heir, with whom he pretended to have made a covenant to resign on his return from Rome.

23 And after the league *made* with him he shall work de-

This pretence was made for the purpose of deception; he intended,

ceitfully: for he shall come up, and become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: although the party that favored him was small at first, to usurp the kingdom.

He accordingly resorted to means which none of his predecessors had ever employed. He was munificent in his gifts; he would stand in the public streets, and scatter money among the people. By such profusion he attached the people to him, and prepared for his warlike enterprises.

First expedition against Egypt, 171 B.C., in the fifth year of his reign. The young Ptolemy Philometor was easily vanquished. "They that feed," &c.—Ptolemy was betrayed by Eulæus, his preceptor; Macron delivered up Cyprus to Antiochus; the inhabitants of Alexandria proclaimed Physcon king. In the treaty made between Antiochus and Ptolemy Philometor, there was great dissimulation on both sides. The former professed to have his nephew's interest in view, the latter to have the greatest confidence in his uncle; but both were insincere, and yet neither of them secured the object aimed at by this artifice.

Antiochus having seized the strong cities in Egypt, and taken the spoil thereof, returned into Syria. He commenced persecuting the Jews; he slew thousands of the inhabitants of Jerusalem.

He undertook another expedition to Egypt, two years after the one before referred to, but it was not equally successful; he was deterred from prosecuting it by an embassy from the Romans, under Po-

therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

pilius Laenas, who arrived on board a fleet in Egypt, having been sent by the Senate, at the request of the sons of Cleopatra. "Chittim" was a general name for Italy, Greece, and the islands of the Mediterranean. Great was the indignation of Antiochus, at being compelled to leave Egypt; and heartless tyrant as he was, he resolved to vent it against the Jews, whom he detested, and whom he had severely persecuted at his return from Egypt, on a former occasion, slaying, it is said, 40,000 in the space of three days, and selling as many more into captivity. Some have supposed that there is at this point in the prophecy, a transition to the Romans, but such a supposition seems altogether arbitrary and unwarrantable.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to

Appolonius was despatched into Judea with an army of 22,000 men; he plundered Jerusalem, fired it in several places, slew those who came to worship in the temple, so that the daily sacrifice was omitted. With the concurrence of Maccabeus and other apostate Jews, the temple was consecrated to Jupiter Olympius, and his statue placed in it.

"The people that do know their God"—the pious Jews, led by Eleazar and the Maccabees, with great courage, withstood the profanations of Antiochus. Judas Maccabeus and Mattathias had but a small force, but they did "exploits." Yet the persecutor did all he could by the sword, by fire, by captivity, to exterminate the true religion. In the pride of his heart, he blasphemed the God of Israel, and boasted that he

try them, and to purge and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory; and he shall cause them to rule over many, and shall divide the land for grain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over.

41 He shall enter also into the glorious land, and many *countries* shall be overthrown; but these shall escape out of his hand, *even* Edom, and

would not leave a single trace of the Jewish religion.

"Epiphanes ridiculed all religions. He plundered the temples of Greece, and wanted to rob that of Elymais." It has been suggested that his not regarding the desire of women may refer to his unnatural lusts, or to his cruelty, which spared no age or sex. The god of forces may mean Jupiter Olympius, said to have been introduced among the Syrians by Antiochus. This idol he introduced into the "most strong holds," the sacred temple of the Jews.

Here is foretold his last expedition against Egypt, and his overthrow. In this furious assault, he took the "glorious land," or the land of Israel in his way, to lay it waste. Edom and Moab joined him against the Jews and were therefore spared from desolation. The Ethiopians and Libyans joined him against Egypt, and assisted him in taking a vast amount of treasure. In the midst of his success, the intelligence reached him, that the provinces of the East, and the king of Armenia towards

Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.'

the north, had thrown off his yoke; and he immediately started for the provinces on the other side of the Euphrates; but left Lysias in command of a part of his army to subdue the Jews. He gave him orders to extirpate them, not to leave one Hebrew in the country, but to settle it with other inhabitants. But Judas obtained the victory with but a handful of men over an army of 40,000 foot and 7,000 horse. The wretched manner in which Antiochus Epiphanes met his death, when the news of the defeat of his army reached him in Persia, where he was engaged in levying tribute, has already been related. He came to his end, and none helped him. He was "broken without hand."

Henry makes an important remark in regard to the reason of the minuteness of this prophecy respecting Antiochus Epiphanes: "All this (v. 21—45) is a prophecy of the reign of Antiochus Epiphanes, the little horn, spoken of before, chap. viii. 9, a sworn enemy of the Jewish religion, and a bitter persecutor of those that adhered to it. What troubles the Jews met with in the reigns of the Persian kings, were not so particularly foretold as these; because then they had living prophets, Haggai and Zechariah, to encourage them; but these troubles in the days of Antiochus were foretold, because, *before that time prophecy would cease, and they would find it necessary to have recourse to the written word.*"

"It is the usual method of the Holy Spirit," says Bishop Newton, "to make the latter prophecies explanatory of the former; and revelation is, Prov. iv. 18, 'as the shi-

ning light that shineth more and more unto the perfect day.' The memorable events, which were revealed to Daniel in the vision of the ram and he-goat, are here again more clearly and explicitly revealed in his last vision by an angel; so that this latter prophecy may not improperly be said to be a comment and explanation of the former."—Newton on the Prophecies, II. 49.

The same writer, speaking of the particular and circumstantial character of this prophecy, (Dan. chap. xi.) concerning the kingdoms of Egypt and Syria, says, "There is not so complete and regular a series of their kings, there is not so concise and comprehensive an account of their affairs to be found in any author of those times. The prophecy is really more perfect than any history. No one historian hath related so many circumstances, and in such exact order of time, as the prophet hath foretold them." II. 89.

DANIEL, CHAP. XII.

6 And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders?
7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.
11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thou-
12 sand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

It cannot be denied that the question, "How long shall it be to the end of these wonders?" must refer to the preceding prophecy. The answer, "it shall be for time, times,

and a half," or "part," as it is in the margin, refers to that period, during which the daily sacrifice would be taken away, the most afflictive of all the acts of violence and oppression which the pious Jews experienced at the hands of Antiochus Epiphanes. It is the same period foretold, chap. vii. 25, where it is said that the "little horn" would think to change times and laws, and the saints should be given into his hand, "until a time and times, and the dividing of time." We have the same period clearly expressed in the eleventh verse of this chapter, where it is said that there should be a thousand two hundred and ninety days from the time the daily sacrifice was taken away. I repeat what I have ventured elsewhere to express, that I am yet to see the evidence that there is any such period in Daniel as 1260 days. The period is 1290, given first enigmatically in chap. vii. 25, repeated in chap. xii. 7, and then clearly expressed in v. 11 of the same chapter.

The twelfth verse may be understood as expressing the blessedness of the believing Jews, who should see the end of the predicted persecutions, by the destruction of the persecutor; and as giving the very period that was to intervene from the taking away of the daily sacrifice (the chief circumstance in these persecutions) to the death of the oppressor. Antiochus perished in February, 164 B.C. The daily sacrifice was taken away, May 25th, 168 B.C. 1335 days are equal to three Jewish years, eight months and fifteen days, which is exactly the period from May 25th, 168 B.C., to Feb. 10th, 164 B.C.

TABLE

Showing the fulfilment of passages in Daniel, which contain notes of time, in literal days.

Dan. viii. 13, 14. — 2300 DAYS.	*Subject.*—Whole time during which the sanctuary and the "host" (priesthood) would be trodden under foot, and the daily sacrifice interrupted.	*Events.*--Massacre of Onias, the high priest by Antiochus, Aug. 5th (supposed), 171 B. C. The temple cleansed by Maccabeus, and the daily sacrifice restored Dec. 25th, 165 B. C.	*Time.* B. C. 171. Aug. 5th. B. C. 165. Dec. 25th. 6 yrs., 4 mos., 20 ds.=2300 days.
Dan. vii. 25. xii. 7. (margin.) xii. 11. — 1290 DAYS.	*Subject.*—The taking away of the daily sacrifice. The restoration of the daily sacrifice.	*Events.*--Daily sacrifice taken away, May 25th, 168 B. C. Restored Dec. 25th, 165 B. C.	*Time.* B. C. 168. May 25th. B. C. 165. Dec. 25th. 3 yrs., 7 mos.=1290 days.
Dan. xii. 12. — 1335 DAYS.	*Subject.*—Blessedness of the believing Jews who should see the end of the persecutions.	*Events.*--The daily sacrifice taken away (the chief circumstance in the predicted persecutions), May 25th, 168 B. C. The persecutor dead, Feb. 10th (supposed), 164 B. C.	*Time.* B. C. 168. May 25th. B. C. 164. Feb. 10th. 3 yrs., 8 mos., 15 ds.=1335 days.

See the Second Book of Maccabees, Josephus, Prideaux's Connection, Rollin's Ancient History, Jahn's Hebrew Commonwealth, and the Chronologists. The Jewish year was 360 days, the Jewish month 30 days.

THE END.

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we intended, of course, only a notice. Those who read Macdonald will be gratified to see how easily he disposes of certain classes of Millenarians—including the Patristic and several tribes of our own day—especially those dreamers who imagine a personal, secular reign of Christ, with the martyrs, for a thousand years. The *Appendix* contains a simple analysis and exposition of Daniel's prophecies; having this peculiarity, that the 2300 days, the 1290 days, the 1335 days, are literally explained according to the real history of those times. The four beasts of Daniel's first vision, also, are considered entirely distinct from the four divisions of Nebuchadnezzar's colossal image, and are referred to the four-fold division of Alexander's empire. But we must stop, and let our readers get the book."

From the New-York Evangelist.

"We have not lately seen a more rational and consistent exposition of the great platform of future prophecy, than Mr. Macdonald has here so succinctly and clearly presented. He evidently came to the interpretation of the book without any pre-constructed theory or hobby; and candidly studying, with the aid of no inconsiderable scholarship, the word in its own light, and seeking to know the mind of the Spirit, he has presented an outline which strikes us as eminently consistent with the whole scope of the Scriptures, and with the uniform belief of the wise and good in all ages of the church. The clear and animated style in which the truth is set forth, without any parade of learning, (though not without its light and power,) renders the book exceedingly interesting, and well adapted for popular reading."

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another, from the dreamers of the first ages of Christianity to the disciples of William Miller, has appealed to its pages with equal confidence in support of its favorite dogmas.

" We have long known the estimable author, as a scholar of no ordinary attainments, and a gentleman in whose steadiness of principle and sound judgment we are disposed to rely as confidently as on those of any man within the sphere of our acquaintance. The perusal of his introduction convinced us that he had not only entered upon his work in the most cautious and reverent spirit, but prosecuted it throughout on sound principles of scriptural research. Whether his theory be the true one or not, it is simple and comprehensive, and has led him especially to develope the practical teachings of the book before him.

" The style of the book is pure, perspicuous and elegant, occasionally rising into the highest eloquence. Whatever opinion may be entertained of its merits as a systematic and continuous commentary, its literary execution is in every sense creditable."

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" In a somewhat extended and interesting Introduction, the author labors, and we think to some purpose, to prove that the Revelation was written previous to the destruction of Jerusalem ; and he contends that no book in the whole Scripture is more methodical than the Apocalypse. If he is correct in his interpretations, we fully agree with him as regards the methodical arrangement of the book. He maintains that the sublime descriptions of the revelator are both retrogressive and prospective, in which the whole history of the Christian church is unfolded ; commencing with its origin, and extending down to the final consummation of all things. The Appendix contains a brief exposition of the prophecies of Daniel, in which the 2300, 1260 and 1335 days are explained.

" The book of Revelation is difficult to be understood ; and where so many learned doctors have differed, we shall not attempt to decide which is right ; but we have not the least hesitation in saying that the work before us is one of more than ordinary merit. The author is evidently a man of learning and sound judgment. In the arrangement of his book he has hit upon the most simple, concise, and at the same time the most clear and intelligible method of expounding prophecy that could well be devised. The volume contains but 210 pages, and yet he has succeeded in condensing within this brief compass a useful commentary which others might have extended to several large

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face sets this whole matter in its true light. The exposition is the work of a diligent and vigorous mind, grappling with a difficult subject. It is marked by a caution and religious fear which is sometimes wanting in such discussions. * * * * * * In the general understanding of the prophecy we agree far more with Mr. Macdonald than with that school who have set themselves forward as his contemptuous opposers. And where we cannot coincide with him in opinion, we do not lose our high respect for his abilities and his intention."

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